K. Preston (W.)

ILLUSTRATIONS

OF

MASONRY.

12 Ke

The man, whoſe mind on virtue bent,
Purſues ſome greatly good intent
With undiverted aim;
Serene, beholds the angry croud,
Nor can their clamours fierce and loud,
His ſtubborn honour tame.

BLACKLOCK.

The SECOND EDITION,
CORRECTED AND ENLARGED.

LONDON:
Printed for J. WILKIE, No. 71. St. Paul's
Church Yard. MDCCLXXV.

MVSEVM
BRITAN
NICVM

TO THE

RIGHT HONOURABLE

LORD PETRE,

GRAND MASTER

OF THE

ANCIENT AND HONOURABLE SOCIETY

OF

FREE AND ACCEPTED MASONS,

THESE ILLUSTRATIONS

ARE, WITH THE GREATEST RESPECT,

INSCRIBED;

BY HIS LORDSHIP's

MOST OBEDIENT

SERVANT, AND BROTHER,

WILLIAM PRESTON.

The Sanction.

WHEREAS Brother WILLIAM PRESTON has compiled a Book, entitled, 'ILLUSTRATIONS OF 'MASONRY,' and has requeſted our Sanction for the publication thereof: we having peruſed the ſaid Book, and finding it to correſpond with the ancient practices of this Society, do recommend the ſame.

PETRE, Grand Maſter.

ROWLAND HOLT, D. G. M.

THOMAS NOEL, } G. Wardens.
JOHN HATCH, }

JAMES HESELTINE,
G. Secretary.

A Letter to Brother WILLIAM PRESTON.

Sir, and Brother,

The eminent ſervice you have rendered to Maſonry, by your late maſterly work, has given us univerſal ſatisfaction, and demands our warmeſt acknowledgments: a performance, which, whilſt it excites our gratitude, animates our zeal. We have *now* the happineſs of ſeeing—what we always *hitherto* wiſhed for, and lamented the want of, as the only remaining *deſideratum* that we could hope for, or even deſire;—the principles of our Ancient and Honourable Craft held up to mankind in ſo clear, perſpicuous, and amiable a light, as the moſt enlightened muſt view with rapture, and even the moſt profane admire with reverence, awe, veneration, and eſteem. It is in vain to multiply words. We cannot, we will not, compliment with the unmeaning prolixity of ſuperfluous expreſſions: Much we might certainly ſay without deceit or flattery; but let *even* the *ceremonious* part of politeneſs give place in *our* words and actions to love, honour, harmony, and proportion.

With

With the ſincereſt and moſt affectionate thanks for your elegant publication, and the moſt ſanguine expectations in every reſpect from your generous ardour and uncommon abilities, we beg leave to ſubſcribe ourſelves,

Sir, and Brother,

Your grateful Brethren, and

Very obliged humble ſervants,

STEP. BELL.
M. ALLISON.
SAM. HIGMAN.

Falmouth,
Aug. 16th, 1773.

King's Arms Lodge, } Die Mercurii, 28 Julii,
Falmouth, No. 116. } A. L. 5773.

A lodge was this day held at the houſe of of Brother Edward Snoxell, (Brother Nicholas Symons, Maſter, in the chair) when a motion being made by Brother Stephen Bell, Deputy Provincial Grand Maſter, and ſeconded by Brother Matthew Alliſon, Provincial Secretary, the lodge came to the following reſolutions, viz.

Reſolved, That a letter of thanks be tranſmitted to Brother William Preſton, for his very ingenious and elegant pamphlet, intitled "Illuſtrations of Maſonry."

Reſolved, That a committee, conſiſting of *three* members of this lodge, be appointed, in order to ſignify to Brother Preſton the very great reſpect

this lodge pays him as a Maſon; and to communicate to him what ſentiments it entertains of his publication.

Reſolved, That Brother Stephen Bell, Deputy Provincial Grand Maſter, Brother M. Alliſon, Provincial Secretary, and Brother Sam. Higman, Secretary to this lodge, be the committee for conducting this buſineſs.

By Order of the Lodge,

SAM. HIGMAN, Secretary.

PRE-

PREFACE.

WHoever conſiders, with attention, the nature and deſign of Maſonry, muſt readily admit its general utility. Few of the members of this Society, who have examined its tenets, have ever retracted their favourable opinion of it. Did not its own excellence ſtrike with immediate conviction, it never could have been ſo ſtrenuouſly ſupported, ſo nobly patronized, or ſo greatly encouraged, through a long ſucceſſion of ages. Men of the moſt diſtinguiſhed talents, and of the higheſt rank, in all countries, have not diſdained to lay aſide thoſe diſtinctions to which their character in life entitle them; that they might enjoy the pleaſures, and partake of the privileges, of Maſonry.

From a perfect ſenſe of its utility, and an anxious deſire to diſplay its value, I have been induced to offer the following papers to the conſideration of the Public.

Many reaſons might have withheld me from the attempt; my inability as a writer, my attention to the duties of my profeſſion, and the many abler hands who have treated the ſubject before me: yet, under all theſe diſadvantages, the perſuaſions of my friends, added to my zeal in the cauſe, have enabled me to ſurmount every difficulty, and to riſk my reputation on the fate of my performance.

The favourable reception this Publication has met with in its firſt ſtate, has induced me to ſpare no pains in rendering its ſecond appearance in the world not leſs undeſerving the attention of the brethren. This Edition contains many articles never before publiſhed, and is conſiderably enlarged by the addition of ſeveral uſeful remarks and obſervations. The principal articles are compiled from authentic records, and the beſt authorities I could procure. I have not always particularly ſpecified the different ſources of my information; becauſe the facts I have adduced are well known to the majority of the brethren who are converſant with the ancient

cient practices of the Society. To my friends I am indebted for many extracts from old MSS. which tend to illuſtrate my ſubject, particularly to my worthy brother Capt. George Smith, Inſpector of the Royal Academy at Woolwich, from whom I had the pleaſure to receive many valuable annotations.

An account of the proceedings at the Grand Gala in 1772, as it was a temporary affair, I have entirely omitted, to make room for more uſeful matter. The oration which was delivered on that occaſion I have included in the Vindication of Maſonry, which I have divided into ſections, that any particular part of it may occaſionally be more eaſily referred to. In the illuſtration of the lectures, which conſtitutes the ſecond part of this Edition, I have extended my remarks to all the degrees, and have introduced a conciſe deſcription of certain particulars, which come under our conſideration in the courſe of the different ſections. To the Public, in general, theſe may appear rather unconnected and improperly placed,

but to the well-informed maſon, I flatter myſelf, they will be uſeful and intereſting.

The hiſtorical part of the Work is conſiderably enlarged, and Maſonry is traced from its firſt appearance in England to the preſent time. An account is given of the moſt remarkable occurrences of the Society, and of its patrons and protectors, at different periods. The detail of ſome of the civil commotions in the reign of Henry VI. which was given in the Firſt Edition, I thought to have now omitted, but as it appears, from ſome old papers which have come under my inſpection, that the edict iſſued at that time againſt the maſons took its riſe from a falſe ſuſpicion of their being concerned in theſe diſturbances, I have found it neceſſary ſtill to retain the account. In order, however, not to interrupt the hiſtory in its regular courſe, I have given the chief part of theſe tranſactions in the notes.

At the end I have inſerted a few ſongs, which I apprehend will be more neceſſary, as many of them may be introduced, with propriety,

propriety, to enliven the proceedings in the courſe of the ceremonies of which I have given an explanation.

In ſhort, I have uſed my beſt endeavours to render this Edition complete, but how I have ſucceeded in my deſign, I muſt leave the fraternity to determine. It may be ſufficient to obſerve, that, as my intentions are good, I hope their candour and generoſity will readily overlook any inaccuracies they may diſcover; under the reflection, that my ſubject would not admit of that open freedom of communication, which might have been expected from another theme, not under the ſame reſtrictions.

When I firſt had the honour to be elected maſter of a lodge, I thought it my duty to inform myſelf more fully of the general rules of the Society; in order that I might be able to explain to the brethren under my direction, their utility and importance; and OFFICIALLY to enforce a due obedience to them. The various methods I adopted with this view, excited in ſome of ſuperficial knowledge,

an

an abſolute diſlike, of what they conſidered as innovations; and in others of more enlarged faculties, a jealouſy of pre-eminence, that the principles of Maſonry ought to have checked. Notwithſtanding theſe diſcouragements, I perſevered in my intentions, of ſupporting the dignity of the Society, and of diſcharging with fidelity the truſt repoſed in me.

As candour and integrity, with a warm zeal, uninfluenced by intereſt and unbiaſſed by favour, will ever ſupport a good cauſe, many of my opponents (pardon the expreſſion) were ſoon convinced by argument of their error, and not only applauded my meaſures, but cheerfully concurred in their execution; while others ſecretly approved what their former declared opinions forbad them publicly to adopt.

This unexpected ſucceſs exceeded my moſt ſanguine wiſhes, and induced me to enquire, with a more minute attention, into the contents of our various lectures. The rude and imperfect ſtate in which I found ſome of them, the difficulties I encountered in my ſearch after others, and the variety

variety of modes eſtabliſhed in our different aſſemblies, rather diſcouraged me in my firſt attempt: perſevering, however, in my deſign, I continued my purſuit; and with a few zealous friends to the cauſe, who had carefully preſerved what ignorance and the degeneracy of a corrupt age had rejected as unintelligible and abſurd, I diligently ſought for the ancient and venerable landmarks of the Society.

In the proſecution of my endeavours to revive the wiſe charges and uſeful regulations of Maſonry, which inattention had ſuffered to ſink into oblivion, I ſolicited the activity and aſſiſtance of my friends: And, with their kind help and generous ſupport, I, in part, happily accompliſhed the deſign I had formed.

Directed by an aſſiduous ſtudy and careful peruſal of our ancient charges, which we eſtabliſhed as the baſis of our work, our firſt ſtep was attentively to conſider the nature of the inſtitution. To imprint on the memory their excellence and utility in the faithful diſcharge of our duty, we reduced the more mate-

rial parts of them into practice, and profecuted our inquiries after ſtill more uſeful knowledge.

To encourage others to join in our great undertaking, we obſerved a general rule of reading, or ordering to be read, one or other of theſe charges on every regular meeting; and of offering our ſentiments in elucidation of ſuch particular paſſages as ſeemed to be obſcure. This practice we ſtill retain, perſuaded that a recital of our duty can never be diſagreeable to thoſe acquainted with it; and to thoſe to whom it is not known, ſhould any ſuch be, it is highly proper to recommend it.

Such was the method we followed in the introduction of our plan, which being favourably received, we gradually improved, and brought into form the ſeveral ſections which compoſe the three lectures of Maſonry.

The progreſs made daily by our ſyſtem, pointed out the neceſſity of obtaining the ſanction of our patrons. Several of our brethren, gentlemen of acknowledged honour and integrity, joined with us in an application

application to the Grand Officers for their patronage; and the ſcheme of a Grand Gala * was propoſed, as the moſt effectual means to convince them of the propriety of reſtoring Maſonry to its primitive luſtre, and rendering it worthy the attention of men of judgment and penetration. This happily ſucceeded, and the regularity obſerved by the officers in their different departments on the occaſion, ſo fully anſwered the expectations of the original promoters, as not only to gain the ſanction required, but to ſecure the countenance and ſupport of our rulers to the proſecution of our plan.

I have thus ventured to appear in vindication of the ceremonies, and in ſupport of the privileges of Maſonry. If I continue to ſucceed in my expectations of giving the world a favourable idea of the inſtitution, I ſhall be happy in the full completion of my wiſh. If my hopes are fruſtrated, I ſhall ſtill indulge the not unpleaſant reflection of having exerted my beſt endeavours in a good cauſe.

* The lecture on the firſt degree was publicly delivered on this occaſion.

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A

VINDICATION

OF

MASONRY,

INCLUDING

A Demonſtration of its Excellency.

ADVERTISEMENT.

THE following Piece is founded on a Diſcourſe compoſed by Brother CHARLES LESLIE, member of the Vernon Kilwinning Lodge, Edinburgh, and delivered by him at the conſecration of that Lodge on the 15th of May, 1741. It was publiſhed in the Edinburgh Free-Maſons Pocket Companion of the year 1765.

This ingenious author has diſplayed great taſte in the choice of his ſubject, and has handled it with a conſiderable ſhare of propriety. In building, however, on the foundation and the materials he has laid and collected, it appeared to me neceſſary to deviate in a great meaſure from his views; ſo that the ſuperſtructure I have raiſed is to be conſidered almoſt entirely as a new work.

The liberty I have taken, I hope will be freely pardoned, when it is remembered, that it proceeds from an ardent zeal to promote the reputation of a Society truly reſpectable.

A VINDICATION OF MASONRY.

WHOEVER reflects on the objects that ſurround him, will find abundant reaſon to admire the works of Nature, and adore the Being who directs ſuch aſtoniſhing operations: he will be convinced, that infinite wiſdom could alone deſign, and infinite power finiſh ſuch amazing works.

If a man were placed in a beautiful garden, would not his mind, on a calm ſurvey of its rich collections, be affected with the moſt exquiſite delight? the groves, the grottoes, the artful wilds, the flowery parterres, the opening viſtos,

the lofty caſcades, the winding ſtreams, the whole variegated ſcene, would awaken his ſenſibility, and inſpire his ſoul with the moſt exalted ideas. When he obſerved the delicate order, the nice ſymmetry, and beautiful diſpoſition of every part, which though ſeemingly complete in itſelf, yet reflected ſurpriſing and new beauties on the other, ſo that nothing could be wanting to make one beautiful whole, with what bewitching ſenſations would his mind be agitated! A view of this delightful ſcene would naturally lead him to admire and venerate the happy genius of him who contrived it.

If the productions of art can ſo forcibly impreſs the human mind with ſurpriſe and admiration, with how much greater aſtoniſhment, and with what more profound reverence, muſt we behold the objects of Nature, which, on every hand, preſent to our view unbounded ſcenes of pleaſure and delight, in which divinity and wiſdom are alike conſpicuous? The ſcenes which Nature diſplays are indeed too

too expanded for the narrow capacity of man; yet it is eaſy, from the uniformity of the whole, to comprehend what may lead to the true ſource of happineſs, the grand Author of exiſtence, the ſupreme Governor of the world, the one perfect and unſullied Beauty.

Beſide all the gaieties and pleaſing proſpects which every where ſurround us, and with which our ſenſes are every moment gratified; beſide the ſymmetry, good order, and proportion, that appear in the whole works of the creation, there is ſomething farther that affects the reflecting mind, and draws its attention nearer to the Divinity—the univerſal harmony and affection which ſubſiſt throughout the different ſpecies of beings of every rank and denomination. Theſe are the ſure cements of the rational world, and by theſe alone the rational world ſubſiſts. Could we think that it was poſſible for them to be diſſolved, Nature too, and man, the chief work of God, would ſoon return to chaos, and univerſal ruin enſue.

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If we look around us we ſhall find, that in the whole order of beings, from the ſeraph that adores and burns, down to the meaneſt inſect, all, according to their proportion in the ſcale of exiſtence, have, more or leſs, implanted in them by wiſe Nature, the principle of uniting with others of the ſame ſpecies with themſelves. Do we not obſerve ſome of even the moſt inconſiderable animals formed into different ranks and ſocieties for the benefit and protection of each other? Need I name the careful ant, or the induſtrious bee? inſects which the wiſeſt of men has recommended as a pattern of unwearied induſtry and prudent foreſight.

If we raiſe our ideas higher, we ſhall find that the innate principle of friendſhip riſes in proportion as the objects ſeem to advance nearer to the degree of rational. There can be no better way of judging of the ſuperiority of one part of the animal creation above the other, than by obſerving what degrees of kindneſs and ſeeming good-nature they enjoy. However, I

ſhall

ſhall here pauſe, and leave the diſquiſition of this philoſophical ſubject to ſome more refined genius of ſuperior abilities.

§ 2. No ſubject can more properly engage our attention, than the benevolent diſpoſitions, and good temper of ſoul, which indulgent Nature has ſo kindly beſtowed upon the rational ſpecies. Theſe preſent to the mind agreeable reflections, and are replete with happy effects. The breaſt is inſpired with tender feelings, and a reciprocal intercourſe of kind and generous actions univerſally prevails. As human nature riſes in the ſcale of things, ſo do the ſocial affections likewiſe ariſe. When friendſhip is firm and cemented, we enjoy a high degree of pleaſure; when it deadens or declines, we experience an equal degree of pain. In every breaſt there reigns a propenſity to friendſhip, which, once properly eſtabliſhed, ſweetens every temporal enjoyment, and removes the diſquietudes to which the infirmities of our nature expoſe us.

Friendſhip, in its progreſs through the circle of private connexions, gives riſe to benevolence, which no limits can circumſcribe. Its influence is univerſal, and extends to every branch of the human race. This virtue leads us to view the intereſt of ſociety as the intereſt of each individual. Actuated by this principle, the ſame ſentiments inſenſibly operate on the mind, and prompt us to ſeek our own happineſs in the happineſs of our fellow-creatures. Thus a fixed and permanent union is eſtabliſhed among mankind.

Nevertheleſs, though the influence of friendſhip, conſidered as the ſource of benevolence, is unlimited, it exerts itſelf more or leſs vehemently as the objects it favours are nearer or more remote. Hence ſprings true patriotiſm, which fires the ſoul with the moſt generous flame, creates the beſt and moſt diſintereſted virtue, and inſpires that public ſpirit and heroic ardor, which enables us to ſupport a good cauſe, and riſk our lives in its defence.

This

This commendable virtue crowns the lover of his country with unfading laurels, gives a luſtre to all his actions, and conſecrates his name to lateſt ages. The warrior's glory may conſiſt in murder, and the rude ravage of the deſolating ſword; but the blood of thouſands will not ſtain the hands of his country's friend. His virtues are open, and of the nobleſt kind. Conſcious integrity ſupports him againſt the arm of power; and ſhould he bleed by tyrant-hands, he glorioufly dies a martyr in the cauſe of liberty, and leaves to poſterity an everlaſting monument of the greatneſs of his ſoul.

Friendſhip not only appears divine when employed in preſerving the liberties of our country, but ſhines with equal ſplendor in the more tranquil hours of life. Before it riſes into the noble flame of patriotiſm, aiming deſtruction at the heads of tyrants, thundering for liberty, and courting dangers in a good cauſe; we ſhall ſee it calm and moderate, burning with an even glow, improving the ſoft hours of peace, and heightening the

reliſh for virtue. Hence it is that contracts are formed, ſocieties are inſtituted, and the vacant hours of life are cheerfully employed in agreeable company, and ſocial converſation.

Though every man who carefully liſtens to the dictates of reaſon, may arrive at a clear perſuaſion of the neceſſity and beauty of virtue both private and public; yet it is a full recommendation of a ſociety to have theſe purſuits continually in view as the ſole objects of their aſſociation: and theſe are the laudable bonds that unite free-maſons together in one indiſſoluble fraternity.

§ 3. Among the various kinds of ſocieties to which the paſſions and inclinations of men have given birth, we find few that are juſtly exempt from cenſure. The influence of friendſhip ſeldom operates ſo powerfully in our general aſſociations, as to promote that ſincere attachment to the welfare and proſperity of each other, which can alone conſtitute the eſſence of civil ſociety. This may be

be attributed to ſeveral cauſes, but to no one with more propriety than to the reprehenſible motives which generally lead us to the participation of ſocial entertainments. It frequently happens, that in the quick circulation of the cheerful glaſs, we forget the more important duties of life, and bury our nobleſt faculties in the cup of ebriety. From ſuch unguarded conduct the more prudent part of mankind have conceived a general prejudice againſt convivial meetings, of which it is difficult to wipe off the impreſſion. Thus the beſt inſtitutions may be brought into contempt by the indiſcretion of thoſe who form them.

Maſonry has not eſcaped this general cenſure. Though by a ſecret and attractive force it diſpoſes the heart to every ſocial virtue, there are men ſo callous to every laudable principle, as to reſiſt its influence, and even to act in direct contradiction to its beſt eſtabliſhed rules. Hence the uninſtructed part of mankind have been encouraged to cheriſh an indifferent idea of the inſtitution, and ig-

norantly to propagate their opinions to the world. Thus the proceedings of a ſociety which merits the higheſt encomiums, have been ſubjected to the moſt unjuſt aſperſions. Vain, however, is each idle ſurmiſe againſt it; while Maſonry is properly ſupported, it will be proof againſt every attack of its moſt inveterate enemies. Men are not aware, that by decrying laudable inſtitutions, they derogate from the dignity of human nature, and from that good order and wiſe diſpoſition of things which the almighty Author of the world has framed for the government of mankind, and has eſtabliſhed as the baſis of the moral ſyſtem. Friendſhip and ſocial delights can never be the object of reproach. That wiſdom which hoary Time has ſanctified, can never be the object of ridicule. Whoever pretends to cenſure or contemn what they cannot comprehend, muſt appear equally mean and contemptible. The generous heart will pity ignorance ſo aſpiring and inſolent.

§ 4. Geo-

§ 4. Geometry, the firſt and nobleſt of ſciences, is the baſis on which the ſuperſtructure of Maſonry is erected. By geometry, we may curiouſly trace Nature through her various windings, to her moſt concealed receſſes. By it we may diſcover the power, the wiſdom, and the goodneſs of the grand Artificer of the univerſe, and view with amazing delight the beautiful proportions which connect and grace this vaſt machine. By it we may diſcover how the planets move in their different orbs, and mathematically demonſtrate their various revolutions. By it we may rationally account for the return of ſeaſons, and the mixed variety of ſcenes which they diſplay to the diſcerning eye. Numberleſs worlds are around us, all framed by the ſame Divine Artiſt, which roll through the vaſt expanſe, and are all conducted by the ſame unerring law of Nature. How muſt we then improve? With what grand ideas muſt ſuch knowledge fill our minds; and how worthy is it of the attention of all rational beings?

A ſurvey

A ſurvey of nature, and the obſervation of its beautiful proportions, firſt determined man to imitate the divine plan, and to ſtudy ſymmetry and order. This gave riſe to ſocieties, and birth to every uſeful art. The architect began to deſign, and the plans which he laid down, improved by experience and time, produced ſome of thoſe excellent works which will be the admiration of future ages.

Thus, from the commencement of the world, we may trace the foundation of Maſonry. Ever ſince order began, and harmony diſplayed her charms, it has had a being. During many ages, and in many different countries, it has flouriſhed. No art, no ſcience preceded it. In the dark periods of antiquity, when literature was in a low ſtate, and the rude manners of our forefathers withheld from them the knowledge we now ſo amply ſhare, Maſonry began to diffuſe her influence. The myſteries of this ſcience unveiled, arts inſtantly

inſtantly aroſe, civilization took place, and the progreſs of knowledge and philoſophy gradually diſpelled the gloom of ignorance and barbariſm. Government being ſettled, authority was given to laws, and the aſſemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profeſſion were attended with general and unbounded utility.

§ 5. I ſhall now proceed to conſider in what other reſpects Maſonry is of univerſal utility to mankind, how it is reconcilable to the beſt policy, and why all men are bound to promote it. It is not my intention to enter into an elaborate diſquiſition of the inſtitution; the taſk far exceeds my abilities; I ſhall only ſubmit to the ſerious conſideration of my readers a few general obſervations on the ſubject.

Abſtracting from the pure pleaſures which ariſe from a friendſhip ſo wiſely conſtituted as that which ſubſiſts among maſons,

maſons, and which it is ſcarce poſſible that any circumſtance or occurrence can eraſe, we find Maſonry is a ſcience confined to no particular country, but diffuſed over the whole terreſtrial globe. Wherever arts flouriſh, there it flouriſhes too. Add to this, that by ſecret and inviolable ſigns, carefully preſerved among the fraternity throughout the world, Maſonry becomes an univerſal language. By this means, many advantages are gained: The diſtant Chineſe, the wild Arab, or the American ſavage, will embrace a brother Briton; and he will know, that beſide the common ties of humanity, there is ſtill a ſtronger obligation to engage him to kind and friendly actions. The ſpirit of the fulminating prieſt will be tamed; and a moral brother, though of a different perſuaſion, engage his eſteem. Thus all thoſe diſputes which embitter life and ſour the tempers of men, are avoided; and every face is clad in ſmiles, while the common good of all, the general deſign of the craft, is zealouſly purſued.

Hence

Hence the univerſal utility of Maſonry is ſufficiently obvious. It unites men of the moſt oppoſite religions, of the moſt diſtant countries, and of the moſt contradictory opinions, in one indiſſoluble bond of unfeigned affection, and binds them, by the ſtrongeſt ties, to the practice of ſecrecy, morality, and virtue. Thus in every nation a maſon may find a friend, and in every climate he may find a home.

Is it not then evident, that Maſonry is an univerſal advantage to mankind? Unleſs diſcord and harmony be the ſame, it muſt be ſo. It is likewiſe reconcilable to the beſt policy, as it prevents that heat of paſſion and thoſe partial animoſities which different intereſts too often create.

§ 6. Maſonry paſſes and is underſtood under two denominations: it is operative and ſpeculative. By the former, we allude to the uſeful rules of architecture, whence a ſtructure derives figure, ſtrength, and beauty, and whence reſult a due proportion

portion and a juſt correſpondence in all its parts. By the latter, we learn to ſubdue the paſſions, act upon the ſquare, keep a tongue of good report, maintain ſecrecy, and practiſe charity.

Speculative Maſonry is ſo much interwoven with religion, as to lay us under the ſtrongeſt obligations to pay to the Deity that rational homage, which at once conſtitutes the duty and happineſs of mankind. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inſpires them with the moſt exalted ideas of the perfections of the great Creator.—Operative Maſonry furniſhes us with dwellings, and convenient ſhelters from the viciſſitudes and the inclemencies of ſeaſons. It diſplays human wiſdom in a proper arrangement of materials, and demonſtrates that a fund of ſcience and induſtry is implanted in the rational ſpecies for the moſt wiſe, ſalutary, and beneficent purpoſes.

The

The lapſe of time, the ruthleſs hand of ignorance, and the devaſtations of war, have laid waſte and deſtroyed many valuable monuments of antiquity. Even the temple of king SOLOMON, ſo ſpacious and magnificent, and conſtructed by ſo many celebrated artiſts, was yet laid in ruins, and eſcaped not the unſparing ravages of barbarous force. Free-Maſonry, notwithſtanding, has been able ſtill to ſurvive. The attentive ear receives the ſound from the inſtructive tongue, and its ſacred myſteries are ſafely lodged in the repoſitory of faithful breaſts. The tools and implements of architecture, ſymbols the moſt expreſſive! imprint on the memory wiſe and ſerious truths, and tranſmit unimpaired, through the ſucceſſion of ages, the excellent tenets of this inſtitution.

§ 7. Maſonry is a progreſſive ſcience, and is divided into different claſſes or degrees, under particular reſtrictions and injunctions of fidelity, for the more regular

gular advancement of its profeſſors in the knowledge of its myſteries. According to the progreſs we make, we are led to limit or extend our inquiries; and in proportion to our genius and capacity, we attain to a greater or leſs degree of perfection. This mode of government may ſufficiently explain the importance of Maſonry, and give us a true idea of its nature and deſign.

Three claſſes are generally received under different appellations. The privileges of each are diſtinct, and particular means are adopted to preſerve theſe privileges to the juſt and meritorious. Honour and probity are recommendations to the firſt claſs, in which the practice of virtue is enforced, and the duties of morality inculcated; while the mind is prepared for ſocial converſe, and a regular progreſs into the principles of knowledge and philoſophy. Diligence, aſſiduity, and application, are qualifications for the ſecond claſs, in which an accurate elucidation of ſcience, both in theory and practice,

practice, is given; human reaſon is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained; freſh diſcoveries are produced, and thoſe already known are beautifully embelliſhed. The third claſs is confined to a ſelect few, whom truth and fidelity have diſtinguiſhed, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preſerved; and from them we learn and practiſe thoſe neceſſary and inſtructive leſſons which dignify the Art, and qualify its profeſſors to convince the uninſtructed of its excellence and utility.

This is our eſtabliſhed mode of government when we act in conformity to our rules: hence true friendſhip is cultivated between different ranks and degrees of men, hoſpitality is promoted, induſtry rewarded, ingenuity encouraged, and all unneceſſary diſtinctions are loſt in the general good.

§ 8. If

§ 8. If the ſecrets of Maſonry are replete with advantage to mankind, it may be aſked, why is not the poſſeſſion of them attended with better effects, and why are they not publickly expoſed for the general good of ſociety? To this it may be anſwered; if the privileges of Maſonry were to be common, or indiſcriminately beſtowed, the deſign of the inſtitution would not only be ſubverted, but being familiar, like many other important matters, they would ſoon loſe their value, and ſink into diſregard.

It is a weakneſs in human nature, that men are generally more charmed with novelty, than the real worth or intrinſic value of things. The operations of Nature, though beautiful, magnificent, and uſeful, are frequently overlooked, becauſe common and familiar. The ſun riſes and ſets, the ſea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beaſts act, and all theſe, ever preſent to our eyes, yet remain unnoticed. The moſt aſtoniſhing productions

productions of nature are paſſed over with indifference on account of their familiarity, and excite not one ſingle emotion, either in admiration of the great cauſe, or of gratitude for the bleſſings conferred. Even virtue itſelf is not exempted from this unhappy bias in the conſtitution of the human frame. Novelty influences all our actions, all our determinations. Every thing that is new or difficult in the acquiſition, however trifling or inſignificant, readily captivates the imagination, and enſures a temporary admiration; while what is familiar, or eaſily attained, however noble or eminent for utility, is ſure to be diſregarded by the giddy and the unthinking.

§ 9. It is a truth too obvious to be concealed, that the privileges of Maſonry have been too common. Hence we may aſſign a reaſon why their good effects are not more conſpicuous.—Several perſons enrol their names in our records merely to oblige their friends; and reflect

flect not on the conſequences of ſuch a meaſure, nor inquire into the nature of their particular engagements. Not a few are prompted by motives of intereſt; and many are introduced with no better view than to pleaſe as good companions. A general odium, or at leaſt a careleſs indifference, is the reſult of ſuch conduct.—But here the evil ſtops not.—Theſe perſons, ignorant of our noble principles, probably without any real defect in their own morals, are led to recommend others of the ſame caſt with themſelves for the ſame purpoſe. Thus, behold the end! the moſt ſacred part of Maſonry is turned into ſcoff and ridicule, and the ſuperficial practices of a luxurious age bury in oblivion principles which have dignified princes, and the moſt exalted characters.

If our ſecrets or peculiar forms conſtituted the eſſence of the art, it might with ſome degree of propriety be alleged that our amuſements were trifling, and our ceremonies abſurd. But this the ſkilful well-informed maſon knows to be falſe. He

draws

draws them to a nearer inſpection; he adverts to the circumſtances which gave riſe to them; he conſiders and dwells upon the excellent leſſons they inculcate; and finding them replete with uſeful knowledge, he adopts them as keys to our privileges, and prizes them as ſacred. Thus he is convinced of the propriety of our ſolemnities, and candidly acknowledges their value from their utility.

Many have been deluded by the vague ſuppoſition that the myſteries of Maſonry were merely nominal, that the practices eſtabliſhed among us were ſlight and ſuperficial, and that our ceremonies were of ſuch trifling import, as to be adopted or waved at pleaſure. Eſtabliſhing their opinion on this falſe foundation, we have found them hurrying through all the degrees without adverting to the neceſſary qualifications. Having paſſed through the uſual formalities, they have accepted offices, and aſſumed the government of Lodges, equally unacquainted with the duties of the truſts repoſed in them, and

the deſign of the ſociety they pretended to govern. The conſequence is obvious; anarchy and confuſion have enſued, and the ſubſtance has been loſt in the ſhadow.—Thus men eminent for ability, for rank, and for fortune, view with indifference the diſtinguiſhed honours of Maſonry, and either accept offices with reluctance, or reject them with diſdain.

Such are the diſadvantages under which our ſociety has long laboured. Every zealous friend to Maſonry muſt earneſtly wiſh for a reformation of theſe abuſes. Of late years, to the honour of our preſent patrons, let it be acknowledged, that under their auſpices our aſſemblies have been better regulated.

§ 10. The good effects of preſerving order and decorum, promoting harmony, and inculcating a due obedience to the general regulations of the Order are too obvious to require a laboured elucidation. Of this the flouriſhing ſtate of ſeveral Lodges who have adopted a regular plan

of

of government, are convincing proofs. If the brethren who have the honour to preſide over Lodges, were properly apprized of the duties of their reſpective offices, a general reformation would ſoon take place. This hint may probably be productive of good conſequences, as a ſtep ſo laudable muſt evince the propriety of our ſeveral appointments, and lead mankind to acknowledge, that ſometimes at leaſt our honours are deſervedly beſtowed. Thus the ancient luſtre of our reſpectable fraternity will be happily reſtored, and our ſyſtem of government univerſally applauded; virtue being duly encouraged, and merit properly rewarded.

This conduct can alone retrieve our character. Our prudent actions muſt diſtinguiſh our title to the honours of Maſonry, and our regular deportment diſplay the influence and utility of our excellent rules. The world in general will then admire the regularity of our meaſures, and reconcile the uniformity of

our proceedings with the tenets we profeſs to revere.

§ 11. Maſonry is founded upon harmony, and ſubſiſts by regularity and proportion. The delicate pleaſures of friendſhip harmonize our minds, and exclude rancour, malice, or ill-nature. We cultivate brotherly love, and reconcile ourſelves to the practice of every amiable virtue. By improving the mind in the principles of morality, we enlarge our underſtandings, and more effectually anſwer the great ends of our exiſtence.

No eſtrangement of behaviour is obſerved in our aſſemblies. An uniformity of opinion, not only uſeful in exigencies, but pleaſing in familiar life, univerſally prevails among us, ſtrengthens all the ties of our friendſhip, and equally promotes love and eſteem. Maſons are brethren by a double tie, and among brothers there can exiſt no invidious diſtinctions. A king is reminded, that although a crown adorns his head, and a ſceptre his hand,

hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of the meaneſt of his ſubjects. Men in inferior ſtations are taught to love their ſuperiors, when they ſee them diveſted of their grandeur, and condeſcending to trace the paths of wiſdom, and follow virtue, aſſiſted by thoſe of a rank beneath them. Virtue is true nobility, and wiſdom is the channel by which it is directed and conveyed. Wiſdom and virtue alone diſtinguiſh maſons.

Maſonry, therefore, of itſelf, commands the higheſt regard, claims the greateſt eſteem, and merits the moſt extenſive patronage. If all that is good and amiable, if all that is uſeful to mankind or ſociety, be deſerving a wiſe man's attention, Maſonry claims it in the higheſt degree. It inſpires beautiful ideas, opens and enlarges the mind, and affords an abundant ſource of ſatisfaction. It recommends univerſal benevolence, and every virtue which can endear one man to another; and is particularly adapted

to give the mind the moſt diſintereſted, the moſt generous notions.

Such is the nature of our venerable inſtitution. Union is cemented by ſincere attachment, hypocriſy and deceit are unknown, and pleaſure is reciprocally communicated by the cheerful obſervance of every obliging office. Virtue, the grand object in view, luminous as the meridian ſun, ſhines refulgent on the mind, enlivens the heart, and converts cool approbation into warm ſympathy and cordial attention.

§ 12. If the preceding account of Maſonry be not exaggerated, it may excite ſurpriſe, why ſo few of its profeſſors are diſtinguiſhed for exemplary lives. When we conſider the variety of members of which the ſociety conſiſts, and the ſmall number of thoſe who are converſant with the tenets of the inſtitution, our wonder will, in ſome degree, abate. It muſt be admitted, that though the faireſt and beſt ideas may be imprinted on the mind, there

there are ſome perſons, who, careleſs of their own reputation, will conſequently diſregard the moſt inſtructive leſſons. Such, I am ſorry to obſerve, are ſometimes to be found among the profeſſors of Maſonry. Many, even diſtinguiſhed for a knowledge of the Art, are often diſpoſed to violate thoſe rules, to which a pretended conformity may have gained them applauſe. By yielding to vice and intemperance, they frequently not only diſgrace themſelves, but reflect diſhonour upon Maſonry in general. This unfortunate circumſtance has given riſe to many ſevere reflections, which the prejudiced part of mankind have liberally beſtowed upon the ſociety. But let it be proclaimed to the world at large, that theſe apoſtates are unworthy of their truſt, and that, whatever name or deſignation they aſſume, they are in reality *no* maſons. It is equally incompatible with the tenets of Maſonry and the engagements of its profeſſors, to commit a diſhonourable action. Maſonry conſiſts in virtuous improvement, in cheerful and innocent paſtime, and

not in lewd debauchery or unguarded exceſs.

But though unhappy brethren thus tranſgreſs, no wiſe man will draw any argument from thence againſt the ſociety, or urge it as an objection againſt the inſtitution. If the wicked lives of men were admitted as an argument againſt the religion which they profeſs, chriſtianity itſelf, with all its divine beauties, would be expoſed to cenſure.

Thus much we may aver in favour of Maſonry, that it countenances an error in no individual. Such as violate our laws, or infringe on good order, are marked with a peculiar odium; and if our mild endeavours to reform their lives ſhould not anſwer the good purpoſes intended, they are expelled our aſſemblies, as unfit members of ſociety. Thus we ſupport the dignity of our character, and diſplay Maſonry in its genuine luſtre.

§ 13. Charity is the chief of every ſocial virtue, and the diſtinguiſhing characteriſtic of our order. This virtue not only

only includes a ſupreme degree of love to the great Creator and Governor of the univerſe, but an unlimited affection to beings of all characters and of every denomination. This laſt duty is forcibly inculcated by the example of the Deity himſelf, who liberally diſpenſes his beneficence to unnumbered worlds.

The bounds of the greateſt nation or the moſt extenſive empire cannot circumſcribe the generoſity of a liberal mind. Mankind, in whatever ſituation they are placed, are ſtill, in a great meaſure, the ſame. They are expoſed to ſimilar dangers and misfortunes. They have not wiſdom to foreſee, or power to prevent, the evils incident to their nature. They hang in perpetual ſuſpenſe betwixt hope and fear, ſickneſs and health, plenty and want. A mutual chain of dependence ſubſiſts throughout the animal creation. The whole human ſpecies are therefore proper objects for the exerciſe of charity. Beings who partake of one common nature, ought ever to be

actuated by the ſame motives and intereſts. Hence, to ſooth the unhappy, by ſympathizing with their misfortunes, and to reſtore peace and tranquillity to agitated ſpirits, conſtitute the general and great ends of our inſtitution. This humane, this generous diſpoſition, fires the breaſt with the moſt manly feelings, and enlivens that ſpirit of compaſſion, which is the glory of the human frame, and which not only rivals, but outſhines every other pleaſure the mind is capable of enjoying.

All human paſſions, if directed by the ſuperior principle of reaſon, tend to promote ſome uſeful purpoſe; but compaſſion exerted on proper objects, is the moſt beneficial of all other affections; it extends to greater numbers, and excites more laſting degrees of happineſs.

Poſſeſſed of this amiable, this godlike diſpoſition, we are ſhocked at miſery under every form and appearance. The healing accents that flow from our tongue, not only alleviate the pain of the unhappy ſufferer,

ſufferer, but make even adverſity, in her diſmal ſtate, look gay. Our pity excited, we aſſuage grief, and cheerfully relieve diſtreſs. When a brother is in want, every heart is prone to ache; when he is hungry, we convey him food; when he is naked, we clothe him; and when he is in trouble, we fly to his relief. Thus we evince the propriety of the title we aſſume, and demonſtrate to the world that the term BROTHER among maſons is not merely a name.

If theſe acts are not ſufficient to recommend ſo great and generous a plan, ſuch a wiſe and good ſociety, happy in themſelves, and equally happy in the poſſeſſion of every ſocial virtue, nothing which is truly good can prevail. The man who reſiſts arguments drawn from ſuch topics, muſt be loſt to all ſenſe of honour, and callous to the nobleſt principles.

§ 14. It muſt be acknowledged by the moſt inveterate enemies of Maſonry, that no ſociety is more remarkable for

the practice of charity, nor any assembly of men more universally famed for disinterested liberality. It cannot be said that we meet only in order to indulge in convivial mirth, while the poor and needy pine for relief. Our quarterly distributions, exclusive of the private subscriptions in our different lodges, to relieve distress, will prove the contrary. We are always ready, in proportion to our circumstances, cheerfully to contribute to alleviate the misfortunes of our fellow-creatures. When we consider, however, the variety of persons who present themselves at our several meetings, whose seeming distress the dictates of Nature as well as the ties of Masonry incline us to pity and relieve, we find it necessary sometimes to inquire into the cause of their misfortunes; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, should prevent our making a proper distinction in the choice of objects. Though our hearts and ears are ever impressed with, and open to the distresses

diſtreſſes of the deſerving poor, yet our charity is not to be miſapplied, nor our bounty diſpenſed with a profuſe liberality on thoſe who may probably uſe Maſonry as a cloak to cover their impoſtures. Thoſe who are burdened with a numerous offspring, and through age, ſickneſs, infirmity, or ſome unforeſeen accident in life, are reduced to poverty and want, particularly claim our attention, and ſeldom fail to experience the happy effects of our fraternal aſſociations. We conſider their ſituation as more eaſy to be conceived than expreſſed, and are induced liberally to extend our charity in their behalf. Thus we give convincing proofs of our wiſdom and diſcernment; for though our benevolence is, as our laws, unlimited, yet our hearts glow principally with affection toward the deſerving part of mankind.

From the above view of the advantages reſulting from the practice and profeſſion of Maſonry, it is evident every candid

and

and impartial perſon muſt acknowledge its ſuperiority to the greater part of modern inſtitutions. It is then ſurely no mean advantage, no trifling acquiſition to any government or ſtate, to have under its juriſdiction a ſociety of men who are loyal ſubjects, patrons of ſcience, and friends to mankind.

§ 15. Having explained the principles of Maſonry, and endeavoured to demonſtrate its excellence and utility, I ſhall conclude my obſervations with a few friendly admonitions, which I hope will be favourably received, as they proceed from a zealous attachment to the ſociety.

As uſeful knowledge is the great object of our deſire, let us with aſſiduity apply to the practice and profeſſion of Maſonry. The ways of wiſdom are beautiful, and lead to pleaſure. Knowledge muſt be attained by degrees, and is not every where to be found. Wiſdom ſeeks the ſecret ſhade, the lonely cell deſigned for

contemplation. There enthroned ſhe ſits, delivering her ſacred oracles. There let us ſeek her, and purſue the real bliſs. Though the paſſage is difficult, the farther we trace it, the eaſier it will become.

If we are united, our ſociety muſt flouriſh. Let all private animoſities, if any ſhould exiſt, give place to peace and good fellowſhip. Uniting in the grand deſign, let us be happy ourſelves, and endeavour to contribute to the happineſs of others. Let us promote the uſeful arts, and by that means mark our ſuperiority and diſtinction; let us cultivate the ſocial virtues, and improve in all that is good and amiable; let the genius of Maſonry preſide, and under her ſovereign ſway let us endeavour to act with becoming dignity. On every occaſion let us preſerve a nobleneſs and juſtneſs of underſtanding, a politeneſs of manner, and an evenneſs of temper. Let our recreations be innocent and purſued with moderation,

deration, and never let us ſuffer irregular indulgences to expoſe our character to deriſion. Thus our conduct will be conformable to our precepts, and we ſhall ſupport the name we have always borne, of being the moſt reſpectable, the moſt regular, and the moſt uniform ſociety under the Sun.

EULO-

EULOGIUM.

MASONRY ſtamps an indelible mark of pre-eminence on all its profeſſors, which neither chance, power, nor fortune can beſtow on thoſe who have not been initiated into its myſteries. It is a ſure foundation of tranquillity amidſt all the diſappointments of life; it is a friend who will not deceive, but will comfort and aſſiſt, both in proſperity and adverſity; it is a bleſſing which will remain with all times, circumſtances, and places, and may be had recourſe to when all other earthly comforts fail.

Maſonry gives real and intrinſic excellence to man, and renders him fit for the duties of ſocial life. It calms domeſtic ſtrife, is company in ſolitude, and gives vivacity, variety, and energy to ſocial converſation. In youth, it calms the paſſions, and employs uſefully our moſt active faculties; and in old age, when ſickneſs,

ſickneſs, imbecillity and diſeaſe have benumbed every corporeal ſenſe, and rendered the union of ſoul and body almoſt intolerable, it yields an inexhauſtible fund of comfort and ſatisfaction.

Such are the general advantages of Maſonry; to enumerate them ſeparately, would be an endleſs labour: it may be ſufficient to ſay, that he who is poſſeſſed of this true ſcience, and acts agreeably to the character he bears, has within himſelf the ſpring and ſupport of every ſocial virtue; a ſubject of contemplation that enlarges the mind, and expands every mental power; a ſubject that is inexhauſtible, is ever new, and always intereſting.

REMARKS

ON

MASONRY,

INCLUDING

An ILLUSTRATION of the LECTURES, and a particular Deſcription of ſeveral ancient Ceremonies;

TOGETHER WITH THE

CHARGES of the different Degrees, &c.

ADVERTISEMENT.

IN the First Edition, the Remarks on Masonry were confined to the First Lecture, as more immediately connected with the proceedings at the Grand Gala, with a description of which that Edition commenced. But as the Gala was a temporary affair, the description of it is now omitted, to make room for matter more generally useful; and the Remarks are extended to all the Degrees.

REMARKS

ON

MASONRY.

MASONRY is juſtly conſidered as an art equally uſeful and extenſive. It muſt be allowed, that in all arts there is a myſtery; which requires a gradual progreſſion of knowledge to attain to any degree of perfection in them. Without much inſtruction, and more exerciſe, no man can be ſkilful in any art; in like manner, without an aſſiduous application to the various ſections comprehended in the different lectures of Maſonry, no perſon can be ſufficiently acquainted with its true value.

It is not, however, to be inferred from this remark, that perſons who labour under the diſadvantages of a confined

education, or whoſe ſphere of life requires a more intenſe application to buſineſs or ſtudy, ſhould be diſcouraged in their endeavours to gain a knowledge of Maſonry. To qualify an individual to enjoy the benefits of the ſociety, and to partake of its privileges, it is not abſolutely neceſſary to be acquainted with the more intricate parts of the ſcience. Theſe are reſerved only for the diligent and aſſiduous maſon.

Some are more dextrous and artificial than others, ſome more expert, ſome more eminent, ſome more uſeful; yet all, in their different ſpheres, may prove advantageous to the community; and our neceſſities as well as our conſciences bind us to love one another. It is certain that the induſtrious tradeſman proves himſelf a very uſeful member of ſociety, and worthy of every honour we can confer; yet ſtill it muſt be allowed, that thoſe who, by accepting offices, exerciſe authority, ſhould be properly qualified to diſcharge it with honour to themſelves, and credit to their different ſtations.—All men are not

not bleſſed with the ſame powers, all men have not the ſame advantages: All men therefore are not equally qualified to govern.—Maſonry is founded upon too noble, too generous principles, to admit of diſquietude and variance among its profeſſors on that account; neither arrogance and preſumption appear on the one hand, nor diffidence and inability on the other. In the whole ſeries of our proceedings true friendſhip is cultivated among the different ranks of men, and that endearing happineſs promoted, which conſtitutes the eſſence of civil ſociety.

The Ceremony of opening and cloſing a Lodge.

In every regular aſſembly of men, who are convened for wiſe and uſeful purpoſes, the commencement and termination of buſineſs is attended with ſome form. Though ceremonies are in themſelves of little importance, yet as they ſerve to engage the attention, and to impreſs the mind with reverence, they muſt be conſidered as neceſſary

neceſſary on ſolemn occaſions. They recall to memory the intent of the aſſociation, and baniſh many of thoſe trifling amuſements which too frequently intrude on our leſs ſerious moments.

From the moſt remote period of antiquity this practice may be traced. Being founded on a rational baſis, the cuſtom ſtill prevails in every civilized country of the world.

The veneration due to antiquity, ſetting aſide the reaſonableneſs of the practice, would recommend it. To enlarge on the propriety of obſerving it in this ſociety, which has received the ſanction of the early ages, as well as the patronage of the wiſeſt men in more recent periods, would, we apprehend, be equally needleſs and unimportant. As the cuſtom is univerſally admitted among maſons, we will proceed to conſider the advantages of it, as far as the ties of the ſociety will admit.

The ceremony uſed at the opening of our aſſemblies anſwers two purpoſes; it reminds the Maſter of the dignity of his character,

character, and the brethren of fidelity to their truſt. Theſe are not the only advantages reſulting from it; a reverential awe for the Deity is inculcated. Here we are taught to adore the God who made us, and to ſupplicate his protection on our well-meant endeavours.

The cloſing of our meetings teaches us to offer up the proper tribute of gratitude to the beneficent Author of life; and here the leſs important duties of the ſociety are not paſſed over unobſerved. By this ceremony we are taught how to ſupport the regularity of our aſſemblies, and the neceſſary degree of ſubordination which takes place in the government of our lodges.

Such is the nature and utility of this ceremony, that it becomes our duty never to omit it; hence it is arranged as a ſection in every degree of Maſonry, and takes the lead in all our illuſtrations.

A Prayer uſed at opening the Lodge.

May the favour of Heaven be upon this our happy meeting; may it be begun,

carried on, and ended with order, harmony, and brotherly love. Amen.

A Prayer uſed at cloſing the Lodge.

May the bleſſing of Heaven be with us, and all regular maſons; to beautify and cement us with every moral and ſocial virtue. Amen.

A rehearſal of the ancient charges of the ſociety properly ſucceeds the opening, and precedes the cloſing, of the lodge; we ſhall therefore give them in their due arrangement. The practice of explaining the original laws of Maſonry ought not to be neglected in our regular aſſemblies. A repetition of our duty can never be diſagreeable to thoſe who are acquainted with it, and to thoſe to whom it is not known, ſhould any ſuch be, it is highly proper to recommend it.

Management of the Craft in working.

[To be rehearſed at opening the Lodge.]

Maſons employ themſelves diligently in their ſundry vocations, live creditably, and

and conform with cheerfulneſs to the laws and cuſtoms of the country in which they reſide.

The moſt expert Craftſman is choſen or appointed Maſter of the work, and is duly honoured as ſuch by thoſe over whom he preſides.

The Maſter knowing himſelf qualified, undertakes the government of the Lodge, and truly diſpenſes his rewards, giving to every brother the approbation he merits.

A Craftſman appointed Warden of the work under the Maſter, is true to both Maſter and fellows, carefully overſees the work, and his brethren obey him.

The Maſter, Wardens, and brethren receive their rewards juſtly, are faithful, and honeſtly finiſh the work they begin, whether it is in the firſt or ſecond degree; but never put that work to the firſt, which has been accuſtomed to the ſecond degree.

Neither envy nor cenſure is diſcovered among maſons. No brother is ſupplanted, or put out of his work, if he is ca-

pable to finiſh the ſame; as no man can finiſh the work of another ſo much to the advantage of the Maſter, unleſs he is perfectly ſkilled in the original deſign.

All employed in Maſonry meekly receive their rewards, and uſe no diſobliging name. Brother or Fellow are the terms or appellations they beſtow on each other. They behave courteouſly within and without the Lodge, and never deſert the Maſter till the work is finiſhed.

Laws for the Government of the Lodge.

You are to ſalute one another in a courteous manner, agreeably to the forms eſtabliſhed among maſons; you are freely to give ſuch mutual inſtruction as ſhall be thought neceſſary or expedient, not being overſeen or overheard, without encroaching upon each other, or derogating from that reſpect which is due to any gentleman were he not a maſon; for though as maſons we rank as brethren on a level, yet Maſonry deprives no man of the honour due to his rank or character, but rather adds to his honour,

honour, eſpecially if he has deſerved well of the fraternity, who always render honour to whom it is due, and avoid ill manners.

No private committees are to be allowed, or ſeparate converſation encouraged; the Maſter or Wardens are not to be interrupted, or any brother ſpeaking to the Maſter; but the brethren are to obſerve due decorum, and under no pretence to uſe any unbecoming language, but pay a proper deference and reſpect to the preſiding officers.

Theſe laws are to be ſtrictly enforced, that harmony may be preſerved, and the buſineſs of the Lodge be carried on with order and regularity.

Amen. So mote it be.

Charge on the Behaviour of Maſons.

[To be rehearſed at cloſing the Lodge.]

When the Lodge is cloſed, you may enjoy yourſelves with innocent mirth; but you are carefully to avoid exceſs. You are not to compel any brother to act con-

trary to his inclination, or to give offence by word or deed, but enjoy a free and eaſy converſation. You are to uſe no immoral or obſcene diſcourſe, but ſupport with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the moſt penetrating ſtranger may not be able to diſcover, or find out, what is not proper to be intimated; and, if neceſſary, you are to divert the diſcourſe, and manage it prudently, for the honour of the fraternity.

At home, and in your ſeveral neighbourhoods, you are to behave as wiſe and moral men. You are never to communicate to your families, friends or acquaintance, the private tranſactions of our different aſſemblies; but upon every occaſion to conſult your own honour, and the reputation of the ſociety at large.

You are to ſtudy the preſervation of your healths, by avoiding irregularity and intemperance, leſt your families are neglected and injured, or yourſelves diſabled from

from attending to your neceſſary employments.

If a ſtrange brother applies in that character, you are cautiouſly to examine him in ſuch a method as prudence may direct, and agreeably to the forms eſtabliſhed among maſons; that you may not be impoſed upon by an ignorant falſe pretender, whom you are to reject with contempt, and beware of giving him any hints of knowledge. But if you diſcover him to be a true and genuine brother, you are to reſpect him accordingly: if he is in want, you are to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to be employed: however, you are never charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other perſon in the ſame circumſtances.

Finally, Theſe rules you are always to obſerve and enforce, and alſo thoſe duties which have been communicated in the lecture; cultivating brotherly love, the foun-

dation and capeſtone, the cement and glory of this ancient fraternity; avoiding, upon every occaſion, wrangling and quarrelling, ſlander and backbiting; not permitting others to ſlander your honeſt brethren, but defending their characters, and doing them all good offices, as far as may be conſiſtent with your honour and ſafety, but no farther. Hence all may ſee the benign influence of Maſonry, as all true maſons have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.

FIRST LECTURE.

HAVING illuſtrated the ceremony of opening and cloſing a Lodge, and inſerted the Charges and Prayers uſually rehearſed in our regular aſſemblies on both theſe occaſions, it will now be proper to enter on a particular diſquiſition of the contents of the Lectures appropriated to the different

ferent Degrees of Maſonry, and give a brief ſummary of the whole, annexing to the Remarks on each ſection the particulars to which it alludes. By this means the induſtrious maſon will be properly inſtructed in the arrangement of the ſections in each lecture, and be thereby enabled with greater eaſe to acquire a knowledge of the Art.

The firſt lecture of Maſonry paints virtue in the moſt beautiful colours, and enforces the duties of morality. In it we are taught ſuch uſeful leſſons as prepare our minds for a regular progreſs in the principles of knowledge and philoſophy. Theſe are imprinted on the memory by lively and ſenſible images, to influence our conduct in the proper diſcharge of the duties of ſocial life.

The Firſt Section.

The firſt ſection of this degree is ſuited to all capacities, and may and ought to be known to every maſon who wiſhes to rank as a member of this ſociety. It conſiſts

of general heads, which, though ſhort and ſimple, yet carry weight along with them; and ſerve not only as marks of diſtinction, but communicate uſeful and intereſting knowledge when duly examined. They qualify us to try and examine the rights of others to our privileges, while they prove our own; and as they induce us to inquire more minutely into other particulars of greater importance, they ſerve as an introduction to topics more amply elucidated in the following ſections.

We can annex to this Remark no other explanation, conſiſtent with the rules of Maſonry; we ſhall therefore refer the more inquiſitive to our regular aſſemblies for farther inſtruction.

The Second Section.

The ſecond ſection makes us not only acquainted with our peculiar forms and ceremonies, but convinces us, beyond the power of contradiction, of the propriety of our ſolemnities; and demonſtrates to

the moſt ſceptical and heſitating mind, their excellence and utility.

As we are taught in this ſection the ceremony of initiation into the Order, the following particulars relative to that ceremony may be here introduced with propriety.

A Declaration to be aſſented to by every Candidate, previous to his being propoſed.

Do you ſeriouſly declare, upon your honour, before theſe gentlemen*, that, unbiaſſed by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourſelf a candidate for the myſteries of Maſonry?

Do you ſeriouſly declare, upon your honour, before theſe gentlemen, that you are ſolely prompted by a favourable opinion conceived of the inſtitution, a deſire of knowledge, and a ſincere wiſh of being ſerviceable to your fellow-creatures?

* The Stewards of the Lodge.

Do you ſeriouſly declare, upon your honour, before theſe gentlemen, that you will cheerfully conform to all the ancient eſtabliſhed uſages and cuſtoms of the ſociety?

When the above declaration is made, the candidate is then propoſed in open Lodge, in manner following.

Propoſition.

R. W. Maſter and brethren,

At the earneſt requeſt of Mr. A. B. [*mentioning his profeſſion and reſidence,*] I propoſe him as a candidate for our myſteries. From a knowledge of his character, I recommend him as worthy to partake of the privileges of Maſonry; and in conſequence of a declaration of his intentions, juſt made, and properly atteſted, I firmly believe he will cheerfully conform to all the rules of this ſociety.

[*Note.* It is a duty incumbent on every Maſter of a Lodge, previous to the initiation of

of a candidate into Maſonry, to inform him of the purpoſe and deſign of the inſtitution; to explain the nature of his ſolemn engagements; and, in a manner peculiar to maſons alone, to require his cheerful acquieſcence to the duties of morality and virtue, and all the ſacred tenets of the Order.]

A Prayer uſed at the Initiation of a Candidate.

Vouchſafe thy aid, Almighty Father and ſupreme Governor of the world, to this our preſent convention; and grant that this candidate for Maſonry may dedicate and devote his life to thy ſervice, and become a true and faithful brother among us. Endue him with a competence of thy divine wiſdom, that, by the ſecrets of this Art, he may be better enabled to unfold the myſteries of godlineſs, to the honour of thy holy name. Amen.

The Third Section.

The third ſection proves us to be regular members of the ſociety, and inculcates

thoſe neceſſary and inſtructive duties, which at once dignify our characters in the double capacity of men and maſons.

We cannot better illuſtrate the contents of this ſection, than by inſerting the following charge:

Charge at Initiation into the Firſt Degree *.

BROTHER,

[As you are now introduced into the firſt principles of our Royal Order, I have the pleaſure to congratulate you on being accepted a Member of this moſt ancient and honourable Society: ancient, as having ſubſiſted from time immemorial; and honourable, as tending, in every particular, to render all men ſo, who will be but conformable to its precepts. No ſociety was ever raiſed on a better principle or more ſolid foundation; nor were ever more excellent rules and

* The paragraphs incloſed in brackets [ ] may be occaſionally omitted, if time will not admit of delivering the whole Charge.

uſeful

uſeful maxims laid down, than are inculcated on all perſons when initiated into the myſteries of this ſcience. Monarchs, in all ages, have been encouragers and promoters of this Art, and have never deemed it derogatory from their dignity to level themſelves with the fraternity, to extend their privileges, and to patronize their aſſemblies.]

As a gentleman and a maſon you are bound to be a ſtrict obſerver of the moral law, as contained in this holy book *; to conſider it as the unerring ſtandard of truth and juſtice, and to regulate your life and actions by its divine precepts. Herein your duty to God †, to your neighbour ‡, and to yourſelf §, is duly inculcated; and

* The Bible.

† In never mentioning his name, but with that awe and reſpect which is due from a creature to his creator; to implore his aid in all your undertakings, and to eſteem him as the chief good.

‡ In acting upon the ſquare, and doing to him as you wiſh he ſhould do to you.

§ In avoiding all irregularity and intemperance, unbecoming the dignity of human nature.

your

your zealous attachment to theſe duties will ſecure both public and private eſteem.

In the ſtate, you are to be a quiet and peaceable ſubject, true to your ſovereign, and juſt to your country; never to countenance diſloyalty or rebellion, but patiently to ſubmit to magiſterial authority, and conform with cheerfulneſs to the government of the kingdom in which you live.

[In your outward demeanour you are to be particularly careful to avoid cenſure or reproach; and to beware of all thoſe who may artfully endeavour to inſinuate themſelves into your eſteem, with a view to betray your virtuous reſolutions, or make you ſwerve from the honourable principles of this inſtitution. Let not intereſt, favour, or prejudice, ever bias your integrity, or influence you to be guilty of a diſhonourable action; but let the whole ſeries of your conduct and behaviour be regular and uniform, and your deportment ſuitable to the dignity of this laudable profeſſion.]

Above

Above all other virtues, practiſe benevolence and charity; two of the moſt diſtinguiſhing characteriſtics of this venerable inſtitution. [The inconceivable pleaſure of contributing towards the relief of our fellow-creatures can only be experienced by perſons of a humane diſpoſition; who are naturally excited, by the power of ſympathy to extend their aid in alleviation of the miſeries of others. This alone encourages the generous ſoul to diſtribute his bounty with cheerfulneſs. By ſuppoſing himſelf in their unhappy ſituation, he liſtens to their complaints with attention, bewails their misfortunes, and ſpeedily relieves their diſtreſs.]

The next object of your attention, and which more immediately relates to your preſent ſtate, is our excellent Book of Conſtitutions. It contains the hiſtory of Maſonry from the earlieſt periods, with a liſt of the noble perſonages who have enriched the Art from ADAM to the preſent æra; and alſo the laws and regulations of the ſociety.

A punctual

A punctual attendance on our aſſemblies is required, more eſpecially on the duties of this lodge. Here, as in all other regular meetings of the fraternity, you are to behave with due order and decorum, that harmony may be preſerved, and the buſineſs of the ſociety be properly conducted. [You are not to lay, or offer to lay, wagers; nor uſe any unbecoming language in derogation of the name of God, or towards the corruption of good manners; neither are you to introduce, ſupport, or maintain any diſpute about religion or politics; nor to behave yourſelf ludicrouſly while the lodge is engaged in what is ſerious and important; but to pay a proper deference and reſpect to the Maſter and preſiding officers, and diligently to apply to your work in Maſonry, that you may the ſooner become a proficient therein, as well for your own reputation, as the honour of the lodge in which you have been made.]

However, although your frequent appearance at our regular meetings is earneſtly

neſtly ſolicited, yet Maſonry is not to interfere with your neceſſary avocations; for theſe are on no occaſion to be neglected. At your leiſure hours you are required to ſtudy the liberal arts and ſciences; and, by that means, with a few private inſtructions, you will ſoon attain a competent knowledge of our myſteries.

To conclude, you are to keep inviolable every particular inſtruction of this ſolemn charge; and if ever, in the circle of your acquaintance, you ſhould find one deſirous of being accepted among maſons, you muſt be particularly attentive not to recommend him, unleſs you are convinced he will conform to theſe rules; in order that the honour, glory, and reputation of this noble inſtitution may be firmly eſtabliſhed, and the popular world be fully convinced of its benign influence.

[From the apparent attention you have paid to the recital of theſe duties, it is hoped that you will eſtimate their real value, and ever imprint on your mind

the

the ſacred dictates of truth, honour, and juſtice.]

The Fourth Section.

The fourth ſection rationally accounts for the origin of our hieroglyphics, and convinces us of the advantages which ever accompany a faithful obſervance of our duty; it illuſtrates at the ſame time certain particulars, of which our ignorance may lead us into error, and which as maſons we are indiſpenſably bound to know.

To make a daily progreſs in Maſonry is a duty incumbent on every member of this ſociety, and is expreſsly required by our general laws. What end can be more noble than the purſuit of virtue; what motive more alluring than the practice of juſtice; or what inſtruction more beneficial than an accurate elucidation of ſymbolical myſteries, which tend to embelliſh and adorn the human mind? Every thing that ſtrikes the eye more immediately

ately engages the attention, and imprints on the memory thoſe circumſtances which are accompanied with ſerious and ſolemn truths. Hence maſons have univerſally adopted the method of inculcating the tenets of their Order by typical figures and allegorical emblems. This practice has ſecured their myſteries from deſcending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration.

The records of the fraternity inform us, that the uſages and cuſtoms among maſons have ever correſponded with thoſe of the ancient Egyptians, to which they bear a near affinity. Theſe philoſophers, unwilling to expoſe their myſteries to vulgar eyes, couched their particular tenets and principles of polity under hieroglyphical figures, and expreſſed their notions of government by ſigns and ſymbols, which they communicated to their Magi alone, and they were bound by oath not to reveal them. Hence aroſe the

the Pythagorean ſyſtem, and many other orders of a more modern date. Maſonry, however, is not only the moſt ancient, but the moſt moral ſociety that ever ſubſiſted; for every character, figure, and emblem, adopted by maſons, has a moral tendency, and ſerves to inculcate the practice of virtue.

The Fifth Section.

The fifth ſection informs us concerning the nature and principles of our conſtitution, and teaches us to diſcharge with propriety the duties of the different departments, which we are nominated to ſuſtain. Here too, our ornaments are diſplayed, our jewels and furniture are ſpecified, and our patrons are diſtinguiſhed.

To this remark we can add but little to explain the ſubject of the ſection, or to aſſiſt the induſtrious maſon in attaining it. A punctual attendance on the duties of the ſociety we would recommend as the moſt effectual means to enable him to gain

gain a knowledge of it; and a diligent application to the truths it demonſtrates will certainly induce him to imitate the example of the original patrons of the Art.

The Sixth Section.

The ſixth ſection, though the laſt in rank, is not the leaſt conſiderable in importance. It ſtrengthens theſe which precede, and enforces, in the moſt engaging manner, a due regard to our character and behaviour in public as well as private life; in our lodges, as well as in the commerce of ſociety.

Of all the ſections in this degree, the ſixth particularly claims our attention. It not only retains many of the ancient landmarks of the Order, but forcibly inculcates the moſt inſtructive leſſons. Brotherly love, relief, and truth, are the themes on which we here illuſtrate; and the cardinal virtues do not eſcape our notice. By the exerciſe of brotherly love we are taught

taught to regard the whole human ſpecies as one family, the high and low, the rich and poor, created by one Almighty Being, and ſent into the world for the aid, ſupport, and protection of each other. On this principle, Maſonry unites men of every country, ſect, and opinion, and conciliates true friendſhip among perſons who might otherwiſe have remained at a perpetual diſtance.—Relief is the next tenet of our profeſſion. To relieve the diſtreſſed is a duty incumbent on all men, but particularly on maſons, who are linked together by an indiſſoluble chain of ſincere affection. To ſooth the unhappy, to ſympathize with their misfortunes, to compaſſionate their miſeries, and to reſtore peace to their troubled minds, is the grand aim we have in view. On this baſis we eſtabliſh our friendſhips and form our connexions. —Truth is a divine attribute and the foundation of all maſonic virtue. On this grand theme we contemplate, and by its dictates endeavour to regulate our conduct; hence hypocriſy and deceit are unknown

known to us, ſincerity and plain-dealing are our diſtinguiſhing characteriſtics, and the heart and tongue join in promoting each other's welfare, and in rejoicing in each other's proſperity.

When theſe principles are explained, our line of conduct is beautifully drawn in an illuſtration of temperance, fortitude, prudence, and juſtice.—By the firſt, we are inſtructed to govern our paſſions and to check our unruly deſires. The health of the body, and the dignity of the ſpecies, are equally concerned in a faithful obſervance of this virtue.—By the ſecond, we are taught to reſiſt temptations, and to encounter dangers with ſpirit and reſolution. This virtue is equally diſtant from raſhneſs and cowardice, and whoever poſſeſſes it is ſeldom ſhaken, and never overthrown by the ſtorms that ſurround him.—By the third, we learn to regulate our conduct by the dictates of reaſon, and to judge and determine with propriety in the execution of every thing that tends either to promote our preſent or future well-being.

On this virtue all the others depend; it is therefore the chief jewel that can adorn the human frame.—Juſtice, though the laſt in rank, conſtitutes the cement of civil ſociety. Without the exerciſe of this virtue, univerſal confuſion would enſue. Lawleſs force would overcome the principles of equity, and ſocial intercourſe no longer exiſt. As juſtice in a great meaſure conſtitutes the real good man, ſo it is repreſented as the perpetual ſtudy of the accompliſhed maſon.

Such is the mode of arrangement of the different ſections in the firſt lecture, which, with the forms adopted at the opening and cloſing of our aſſemblies, comprehend the whole of the firſt degree of Maſonry. This mode, while it is free from tautology, has the ſupport of precedent and authority, and the ſanction and reſpect which flow from antiquity. The whole is one regular ſyſtem of morality, conceived in a ſtrain of intereſting allegory, which unfolds its beauties to the candid and induſtrious inquirer.

SECOND LECTURE.

MASONRY includes within its circle almoſt every branch of polite literature. Under the ſanction of its myſteries is comprehended a regular ſyſtem of ſcience. Many of its illuſtrations to the confined genius may probably appear dull, trifling, and unimportant; but to the man of more enlarged faculties they will appear in the higheſt degree uſeful and intereſting. To pleaſe the accompliſhed ſcholar and the ingenious artiſt, Maſonry is wiſely planned; and, in the inveſtigation of its latent doctrines, the ſage philoſopher will experience delight and ſatisfaction.

To exhauſt the various ſubjects of which Maſonry treats, would tranſcend the powers of the brighteſt genius; ſtill, however, nearer approaches to perfection may be made, and the man of wiſdom will never check the progreſs of his abilities, though

the taſk he attempts may ſeem arduous and inſurmountable. Perſeverance and application will remove each difficulty as it occurs; every ſtep he advances, new pleaſures will open to his view, and inſtruction of the nobleſt kind attend his curious reſearches. In the diligent purſuit of knowledge great diſcoveries are made, and the intellectual faculties are employed in the grand deſign of promoting the glory of God, and the good of man.

Such is the reſult of all our illuſtrations in Maſonry. To promote ſcience, reward induſtry, and encourage ingenuity, is the general ſcope of all our meaſures. Reverence for the Deity, and gratitude for the bleſſings of heaven, are inculcated in every degree. This is the termination of our inquiries, and beyond this the bounds of our capacity cannot reach.

The firſt degree is well calculated to enforce the duties of morality, and imprint on the memory the nobleſt principles which can adorn the human mind. It is therefore

therefore the beſt introduction to the ſecond degree, which not only extends the ſame plan, but comprehends a more diffuſive ſyſtem of knowledge. Practice and theory join in qualifying the induſtrious maſon to ſhare the pleaſures which an advancement in the Art muſt neceſſarily afford him. Liſtening with attention to the wiſe opinions of experienced craftſmen on important ſubjects, he gradually familiarizes his mind to uſeful inſtruction, and is ſoon enabled to inveſtigate truths of the utmoſt concern in the general tranſactions of life.

From this ſyſtem of knowledge proceeds a rational amuſement; while the mental powers are fully exerciſed, the dignity of human nature is properly ſupported. Thus a ſpirit of emulation univerſally prevails, and we are naturally induced to vie in promoting the excellent rules of our venerable inſtitution.

The Firſt Section.

The firſt ſection of the ſecond degree of Maſonry elucidates with accuracy the

mode of introduction into this particular claſs, and inſtructs the diligent craftſman how to proceed with regularity in the proper arrangement of the ceremonies uſed on the occaſion. It qualifies him to judge of the importance of theſe ceremonies, and convinces him of the neceſſity of ſtrictly adhering to every eſtabliſhed uſage in the ſociety. Here he is entruſted with the knowledge of particular teſts, to enable him to prove his title to the privileges of this degree, and ſatisfactory reaſons are given for their origin. Many duties which cement in the firmeſt union our well-informed brethren, are illuſtrated in this ſection; and an opportunity is here given to make farther advances in Maſonry, and to diſtinguiſh the abilities of all perſons who have arrived at this honourable preferment.

The knowledge of this ſection is abſolutely neceſſary for every maſon who has advanced to this degree. It not only recapitulates the ceremony of initiation, but contains many particulars, of which our ignorance

ignorance may expoſe us to deriſion. The following charge will remind the craftſman of his duty.

Charge at Initiation into the Second Degree *.

BROTHER,

Being now advanced to the ſecond degree of Maſonry, it is neceſſary to congratulate you on your preferment. [You muſt know, that the internal, and not the external, qualifications of a man, are what Maſonry regards. As you increaſe in knowledge, you will conſequently improve in ſocial intercourſe.

It is unneceſſary to recapitulate the ſeveral duties, which, as a maſon, you are bound to diſcharge; or enlarge on the neceſſity of a ſtrict adherence to them, as your own experience muſt have convinced you of their importance and utility. It may be ſufficient to obſerve, that] Your paſt behaviour and regular deportment has me-

* The ſentences incloſed in brackets [ ] may be occaſionally omitted.

rited the additional honour which we now confer; and in your new character, it is expected you will always conform to the principles of Maſonry, and ſteadily perſevere in the practice of every commendable virtue.

The ſtudy of the liberal arts, [that valuable branch of education, which tends ſo effectually to poliſh and adorn the human mind,] is earneſtly recommended to your ſerious conſideration; eſpecially the ſcience of geometry, which is eſtabliſhed as the baſis of our Art. [Maſonry being both of a divine and moral nature, is enriched with the moſt uſeful knowledge; while it proves the wonderful properties of nature, it alſo demonſtrates the more important truths of morality.]

As the ſolemnity of our different ceremonies requires a grave and ſerious deportment, you are to be particularly attentive to your behaviour in our regular aſſemblies; to preſerve the ancient uſages and cuſtoms of the fraternity ſacred and inviolable; and endeavour to induce others,

others, by your example, to hold them in due veneration.

The laws and regulations of the ſociety you are to ſupport and maintain; and be ever ready to aſſiſt in ſeeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but, in the deciſion of every treſpaſs againſt our rules, you are to judge with candour, to admoniſh with friendſhip, and to reprehend with juſtice.

In our private aſſemblies, you are to offer your ſentiments and opinions on various ſubjects, ſo far as they correſpond with, and are agreeable to, the tenets of Maſonry. Thus you will improve your rational and intellectual powers; qualify yourſelf to become an uſeful member of ſociety; and vie with your brethren, in your endeavours to excell in every thing that is good and great.

* Every regular ſign or ſummons, given and received, you are duly to honour, and

* This and the following paragraph are to be omitted, if previouſly uſed in the courſe of the ceremony.

punctually to obey; inſomuch as they conſiſt with our profeſſed principles. You are cheerfully to relieve the neceſſities of your brethren to the utmoſt of your power and ability, without prejudice to yourſelf or your private concerns: and you are, on no account, to injure a brother, or to ſee him injured; but you are to appriſe him of all approaching dangers, and view his intereſt as your own.

Such is the nature of your preſent engagements; and to theſe duties you are now bound by the moſt ſacred ties.

The Second Section.

The ſecond ſection of this degree preſents to view an ample field for the man of genius to perambulate. While it curſorily ſpecifies the particular claſſes of Maſonry, it explains the requiſite qualifications for preferment in each. In the explanation of our uſages many remarks are introduced, equally uſeful to the experienced artiſt and the ſage moraliſt. The various operations of the human mind

mind are demonſtrated as far as they will admit of elucidation, and a fund of extenſive ſcience is explored throughout. Here we find employment for leiſure hours, trace ſcience from its original ſource, and contemplate with admiration the wonderful works of the Creator. Geometry is diſplayed with all its powers and properties; and, in the curious diſquiſition of this valuable ſcience, the mathematician and philoſopher may experience equal delight. Such is the latitude of this ſection, that the moſt judicious may fail in their attempts to explain it, as the rational powers are exerted to their utmoſt ſtretch, in illuſtrating the beauties of nature, and demonſtrating the more important truths of morality.

As the orders of architecture come under our conſideration in the diſquiſition of this ſection, a brief deſcription of them may be here neceſſary.

By order in architecture is meant a ſyſtem of all the ornaments and propor-

tions of columns and pilaſters, or a regular arrangement of all the projecting parts of a building, more eſpecially thoſe of a column, which form one beautiful, perfect, and complete whole. From the firſt formation of human ſociety they date their origin. When the rigour of the ſeaſons obliged men to contrive huts to ſhelter themſelves from the inclemency of the weather, they planted trees on end, and then laid others acroſs to ſupport a covering. The bands which connected theſe trees at top and bottom are ſaid to have given riſe to the idea of the baſe and capital of pillars, and from this ſimple hint originally proceeded the art of architecture.

The five principal orders are, the Tuſcan, Doric, Ionic, Corinthian, and Compoſite.

The Tuſcan is the moſt ſimple and ſolid of the five orders. It was invented in Tuſcany, from whence it derives its name. Its column is ſeven diameters high, and its capital, baſe, and entablature

ture have but few mouldings or ornaments, yet there is a peculiar beauty in its ſimplicity which adds to its value, and makes it fit to be uſed in ſtructures where the more rich and delicate orders would be improper.

The Doric order is the moſt agreeable to nature. It is the moſt ancient, and was firſt invented by the Greeks. Its column is eight diameters high, and it has no ornament either on baſe or capital. Its frieze is diſtinguiſhed by triglyphs and metopes, and the triglyphs compoſe the ornaments of the frieze. The compoſition of this order is both grand and noble, and it is therefore uſed principally in warlike ſtructures, where ſtrength, and a noble, but rough ſimplicity, are required.

The Ionic order bears a kind of mean proportion between the more ſolid and delicate orders. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has denticles. Hiſtory informs us, that the famous temple of Diana at Epheſus was of this order.

The

The Corinthian is the richeſt of the five orders. It is deemed a maſter-piece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes which ſuſtain the abacus. This order is generally uſed in ſtately and ſuperb ſtructures.

The Compoſite or Roman order is derived from the other orders. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuſcan and Doric orders, is ten diameters high, and its cornice has denticles or ſimple modillions. To the Romans we are indebted for the invention of this pillar, which is generally found in buildings where ſtrength, elegance, and beauty are diſplayed.

In an analyſis of the human faculties, which is given in the courſe of this ſection, the five external ſenſes claim our attention.

attention. We ſhall therefore annex a brief deſcription of them *.

Hearing is that ſenſe by which we are enabled to diſtinguiſh ſounds, and are made capable of the perceptions of harmony and melody, with all the agreeable charms of muſic. By it we are enabled to enjoy the pleaſures of ſociety, and reciprocally to communicate to each other our thoughts and intentions, our purpoſes and deſires; and by means of this ſenſe our reaſon is capable of exerting its utmoſt power and energy.

Seeing is that ſenſe by which we are enabled to diſtinguiſh objects of different kinds, and in an inſtant of time, without change of place or ſituation; to view whole armies in battle array, figures of the moſt ſtately ſtructures, and all the agreeable variety diſplayed in the landſcape of nature. By it we can find our way in the pathleſs ocean, traverſe the globe of earth, determine its figure and dimenſions, and delineate any region or

* See Dr. Reid's Inquiry into the Human Mind.

quarter

quarter of it. By it we can meaſure the planetary orbs, and make new diſcoveries in the ſphere of the fixed ſtars. Nay more, by this ſenſe we can perceive the tempers and diſpoſitions, the paſſions and affections of our fellow-creatures, when they wiſh moſt to conceal them; ſo that though the tongue be taught to lie and diſſemble, the countenance will diſplay the hypocriſy to the diſcerning eye. In fine, the rays of light which adminiſter to this ſenſe are the moſt aſtoniſhing parts of the inanimate creation, and render the eye, with all its appurtenances, the maſterpiece of Nature's work.

Feeling is that ſenſe by which we are enabled to diſtinguiſh the different qualities of bodies, and thoſe of different kinds; ſuch as heat and cold, hardneſs and ſoftneſs, roughneſs and ſmoothneſs, figure, ſolidity, motion, and extenſion; all of which, by means of certain correſponding ſenſations of touch, are preſented to the mind as real external qualities, and the conception or belief of them invariably connected with theſe correſponding ſenſations by an original principle

ciple of human nature, which far tranſcends our inquiry.

Smelling is that ſenſe by which we are enabled to diſtinguiſh odours of various kinds, each of which has a different impreſſion on the mind. Animal and vegetable bodies, and indeed moſt other bodies, while expoſed to the air, are continually ſending forth effluvia of vaſt ſubtilty, not only in their ſtate of life and growth, but in the ſtates of fermentation and putrefaction. Theſe volatile particles probably repel each other, and ſcatter themſelves in the air, till they unite with other bodies to which they bear ſome chymical affinity, with which they unite, and form new concretes. Theſe effluvia are drawn into the noſtrils along with the air, and are the means by which all bodies are ſmelled. So that there is a manifeſt appearance of deſign in the great Creator's having planted the organ of ſmell in the inſide of that canal, through which the air continually paſſes, as well in inſpiration as in expiration.

Taſting enables us to make a proper diſtinction in the choice of our food. The

The organ of this ſenſe guards the entrance of the alimentary canal, as that of ſmell the entrance of the canal for reſpiration. From the ſituation of theſe organs, it is plain that they were intended by Nature to diſtinguiſh wholeſome food from that which is noxious. Every thing that enters into the ſtomach muſt undergo the ſcrutiny of Taſting; and by it we are capable of diſcerning all the changes which the ſame body undergoes in the different compoſitions of art.

For an illuſtration of the advantages reſulting from Geometry in an expanded ſenſe, on which we are likewiſe led to expatiate in this ſection, we muſt refer back to the Vindication of Maſonry, p. 13.

The Third Section.

The third ſection of this degree has recourſe to the origin of the inſtitution, and views Maſonry under two denominations, operative and ſpeculative. Each is ſeparately conſidered, and the principles on which both are founded, are particularly explained.

explained. Their affinity is pointed out, and their connexion demonſtrated by allegorical figures and typical repreſentations. Here the riſe of our government, or diviſion into claſſes, is examined; the diſpoſition of our rulers, ſupreme and ſubordinate, is traced; and reaſons are aſſigned for the eſtabliſhment of ſeveral of our preſent practices. The progreſs made in architecture, particularly in the reign of Solomon, is here remarked; the number of artiſts employed in building the temple of Jeruſalem, with their privileges, are ſpecified; and many other particulars are here recited, all of which have been carefully preſerved among maſons, and communicated from one age to another by oral tradition. The marks of diſtinction, conferred on our ancient brethren as the reward of excellence, are here named; and the duties, as well as the privileges, of their male offſpring, carefully enumerated. In ſhort, this ſection contains a ſtore of uſeful knowledge, founded on reaſon and ſacred record, both entertaining and inſtructive. The whole operates

powerfully

powerfully in enforcing the reſpect and veneration due to antiquity.

We can afford no aſſiſtance to the induſtrious maſon in this ſection; it can only be acquired by verbal inſtruction. For an explanation of the connexion betwixt operative and ſpeculative Maſonry, however, we would recommend him to peruſe the ſixth ſection of the Vindication, p. 17.

The Fourth Section.

The fourth and laſt ſection of this degree is no leſs replete with wiſe and uſeful inſtruction. Circumſtances of great importance to the ſociety are here particulariſed, and many of our traditional tenets and cuſtoms confirmed by ſacred and profane hiſtory. The celeſtial and terreſtrial globes are conſidered with a minute accuracy, and the accompliſhed gentleman may here diſplay his talents to great advantage, in the elucidation of the ſciences, which are claſſed in a regular arrangement.

ment. This ſection contains obſervations on the validity of ſome of our forms, and concludes with the moſt powerful incentives to piety and virtue.

As the ſeven liberal arts and ſciences are illuſtrated in this ſection, it may not be improper to inſert here a ſhort explanation of them.

Grammar teaches us the proper arrangement of words according to the idiom or dialect of any particular kingdom or people; and that excellency of pronunciation, which enables us to ſpeak or write a language with accuracy and juſtneſs, agreeable to reaſon, authority, and the ſtrict rules of literature.

Rhetoric teaches us to ſpeak copiouſly and fluently on any ſubject, not merely with propriety alone, but with all the advantages of force, elegance, and beauty, wiſely contriving to captivate the hearer by ſtrength of argument and beauty of expreſſion, whether it be to entreat and exhort, to admoniſh or applaud.

Logic teaches us to guide our reaſon diſcretionally in the general knowledge of things, and to direct our inquiries after truth, as well for the inſtruction of others as our own improvement. It conſiſts of a regular train of argument, whence we infer, deduce, and conclude, according to certain premiſes laid down, admitted, or granted. In it are employed the faculties of conceiving, judging, reaſoning, and diſpoſing; all of which are naturally led on from one gradation to another, till the point in queſtion is finally determined.

Arithmetic teaches us to deduce the powers and properties of numbers, which is variouſly effected by letters, tables, figures, and inſtruments. By this art, reaſons and demonſtrations are given for finding out any certain number, whoſe relation or affinity to another number is already known or diſcovered.

Geometry treats of the powers and properties of magnitudes in general, where length, length and breadth, or length, breadth

breadth and thickneſs are conſidered. By this ſcience the architect is enabled to eſtimate his plans and execute his deſigns; the general to arrange his ſoldiers; the engineer to mark out ground for encampments; the geographer to give us the dimenſions of the world, and all things therein contained, to delineate the extent of ſeas, and ſpecify the diviſions of empires, kingdoms, and provinces; and by it the aſtronomer is alſo enabled to make his obſervations, and to fix the duration of times and ſeaſons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

Muſic teaches us the art of forming concords ſo as to make delightful harmony by a mathematical and proportional arrangement of acute, grave, and mixed ſounds. This art is by a ſeries of experiments reduced to a demonſtrative ſcience with reſpect to tones and the intervals of ſound only. It inquires into the nature of concords and diſcords, and enables us to find out the proportion between them by numbers.

Aſtronomy, though the laſt, is not the leaſt important ſcience. It is that divine art by which we are taught to read the wiſdom, ſtrength, and beauty of the almighty Creator in thoſe ſacred pages, the celeſtial hemiſphere. Aſſiſted by aſtronomy, we can obſerve the motions, meaſure the diſtances, comprehend the magnitudes, and calculate the periods and eclipſes of the heavenly bodies. By it we learn the uſe of the globes, the ſyſtem of the world, and the primary law of nature. While we are employed in the ſtudy of this ſcience, we perceive unparalleled inſtances of wiſdom and goodneſs, and on every hand may trace the glorious Author by his works.

As the doctrine of the ſpheres is included in the ſcience of aſtronomy, and particularly conſidered in this ſection, we ſhall here inſert a brief deſcription of theſe bodies.

The globes are two artificial ſpherical bodies, on the convex ſurface of which are repreſented the countries, ſeas, and various

various parts of the earth, the face of the heavens, the planetary revolutions, and ſeveral other particulars of equal importance. The ſphere with the parts of the earth delineated on its ſurface, is called the terreſtrial globe; and that with the conſtellations and other heavenly bodies, the celeſtial globe. Their principal uſe, beſide ſerving as maps to diſtinguiſh the outward parts of the earth, and the ſituation of the fixed ſtars, is to illuſtrate and explain the phænomena ariſing from the annual motion of the ſun, and the diurnal rotation of the earth round its own axis. They are the nobleſt inſtruments for improving the mind, and giving it the moſt clear and diſtinct ideas of any problem or propoſition, as well as enabling it to ſolve the ſame. By employing ourſelves in the knowledge of theſe bodies, we are not only inſpired with a due reverence for the Deity, but are alſo induced to apply with more anxiety and attention to the ſciences of aſtronomy, geography, navigation, &c.

Thus end the different ſections of the ſecond lecture, which, with the ceremonies uſed at opening and cloſing the lodge, comprehend the whole of the ſecond degree of Maſonry. This lecture contains a regular ſyſtem of ſcience, demonſtrated on the cleareſt principles, and founded on the moſt ſtable foundation. By theſe means our diligent craftſmen are diſtinguiſhed, and hence they are induced to excel in every thing that is good and great.

THIRD LECTURE.

In treating with propriety on any ſubject, it is neceſſary to obſerve a regular courſe. In the two firſt degrees of Maſonry, I have recapitulated the contents of the ſeveral ſections, and would willingly purſue the ſame meaſures in the third degree, did not the variety of particulars contained in it, render it impoſſible to give an abſtract of them, without violating the laws of the Order. I ſhall only remark, that in twelve ſections, of which this

this lecture conſiſts, every circumſtance is accurately explained, which relates either to our government, or the mode of our proceedings on private or public occaſions. Here the ancient landmarks of the ſociety are preſerved, and the expert and ingenious craftſman is qualified to diſcharge every duty in the craft with honour and reputation. To the knowledge of this degree few indeed arrive, but it is an infallible truth, that he who merits the privileges of a maſter-maſon, here meets with his juſt reward; a reward which amply compenſates for all his paſt labour and aſſiduity. By employing his abilities in the purſuit of uſeful knowledge, he demonſtrates his wiſdom, and is juſtly entitled to reſpect and veneration.

From this claſs our rulers muſt be ſelected; as it is from thoſe who are capable of giving inſtruction, we can only expect to receive it.

The Firſt Section.

The firſt ſection ſerves as an introduction to the third degree, and contains

many particulars to diſtinguiſh the moſt deſerving craftſmen, and prove their title to the privileges of the reſpectable order of maſter-maſons.

In this ſection we are inſtructed in the ceremony of opening a Chapter of the Order, and the matter of which it conſiſts recalls to our memory the moſt important circumſtances of the preceding degrees.

The Second Section.

The ceremony of initiation into the third degree is particularly ſpecified in the ſecond ſection, and in it many uſeful inſtructions are given.

Of ſuch general utility and importance is the knowledge of this ſection, that we may ſafely declare that no maſon can be qualified in any meaſure to accept an office in the ſociety, as a ruler or governor of the work, who is unacquainted with it.

Prayer at Initiation into the Third Degree.

O Lord, direct us, thy faithful ſervants, to know and ſerve thee aright, proſper all our laudable undertakings, and grant that, as we increaſe in knowledge, we may improve in piety and virtue, and ſtill further promote thy honour and glory. Amen.

Charge at Initiation into the Third Degree.

BROTHER,

Your zeal for this honourable inſtitution, your knowledge in our ſacred myſteries, and your ſtedfaſt conformity to all our wiſe and uſeful regulations, have pointed you out as a proper object for this diſtinguiſhing mark of our fraternal affection.

Duty, honour, and gratitude, now bind you to be faithful to every truſt; to ſupport the dignity of Maſonry on all occaſions, and to recommend a due obedience to its excellent tenets. To the duties contained in our various lectures you are

ſtrictly to adhere, and by precept and example enforce our laws: Thus the world will be convinced that merit is the only title to our privileges, and that on you our favours are not undeſervedly beſtowed.

In the character of a maſter-maſon, you are authorized to correct the irregularities of your brethren; if any of them have, through heedleſſneſs and inattention, deviated from our excellent rules. You are to be to them a perpetual monitor of their errors, to fortify their minds with reſolution to reſiſt the temptations of the wild and imprudent, and to guard them againſt every allurement to vicious practices. On all occaſions you are to caution the inexperienced againſt a breach of fidelity; and, as much as lies in your power, preſerve the reputation of the ſociety at large. You are to recommend to your inferiors, obedience and ſubmiſſion; to your equals, courteſy and affability; and to your ſuperiors, kindneſs and condeſcenſion. Univerſal benevolence you are zealouſly to inculcate;

inculcate; and qualify yourſelf, by argument, to remove every aſperſion againſt this venerable inſtitution. Our ancient landmarks you are carefully to preſerve, and never to ſuffer an infringement of them; or, on any pretence, to countenance deviations from our eſtabliſhed uſages and cuſtoms.

Your virtue, your honour, your reputation, are all equally concerned in ſupporting, with becoming dignity, the character in which you now appear. Let no motive therefore make you ſwerve from your duty, violate your vows, or betray your truſt; but be true and faithful, and imitate the example of that celebrated artiſt, whom you have this evening repreſented. Thus you will prove yourſelf worthy of the confidence that we have repoſed in you, and deſerving of every honour which we can confer.

The Third Section.

The third ſection ſerves as a preliminary introduction to the hiſtorical traditions of

the Order, collected from ſacred record, and other authentic writings.

The Fourth Section.

The fourth ſection conſiſts of hiſtorical traditions concerning the Order, of the utmoſt conſequence to the fraternity.

The Fifth Section.

In the fifth ſection, the hiſtorical traditions of the Order are continued.

The Sixth Section.

In the ſixth ſection, the hiſtorical traditions of the Order are concluded.

The Seventh Section.

In the ſeventh ſection, many uſeful leſſons are inculcated, for the extending of knowledge and promoting of virtue.

The Eighth Section.

The eighth ſection conſiders the government of the ſociety, and the diſpoſition of its rulers.

The Ninth Section.

The ninth ſection illuſtrates the qualifications of our rulers, and includes the mode of inſtallation, both in the grand lodge and private lodges *.

The Tenth Section.

The tenth ſection comprehends the ceremonies of conſtitution and conſecration, with many particulars explanatory of them.

The Eleventh Section.

The eleventh ſection conſiſts of the forms and ceremonies uſed on public occaſions; as, at funerals; laying the foundation ſtones of churches, chapels, hoſpitals, &c.

The Twelfth Section.

The twelfth ſection conſiders the moſt remarkable circumſtances in the various

* For a particular account of many circumſtances to which this and the two following ſections relate, ſee the Ceremonies of Conſtitution, Conſecration, Inſtallation, &c. annexed to theſe Remarks.

degrees of Maſonry, and corroborates the whole by the moſt infallible teſtimony.

Having thus gone through the principal degrees of Maſonry, and made ſuch remarks on the ſeveral ſections of each, as I conceived would illuſtrate the ſubject of them, I am in hopes the zealous maſon will be encouraged to perſevere in his reſearches. When he has advanced to the concluſion of the third degree, he will find himſelf qualified to ſupport, with propriety, in his own character, every office in the ſociety; and he will certainly merit the eſteem and approbation of all good men, for having employed his leiſure hours in the cultivation and improvement of a ſcience, both uſeful and intereſting.

I ſhall now proceed to illuſtrate the ceremonies obſerved at the conſtitution and conſecration of a lodge, with the mode of inſtallation of officers; and introduce the charges uſually delivered on thoſe

thoſe occaſions in their proper places. To theſe remarks I will likewiſe annex an explanation of the ceremonies uſed at laying the foundation ſtones of public ſtructures, and at funerals, and will cloſe this part of my treatiſe with the ſervice rehearſed previous to, and at the time of interment.

The Manner of conſtituting a Lodge, according to ancient Uſage: with the Ceremony of Conſecration, &c.

ANY number of Maſter-maſons, not under ſeven, reſolved to form themſelves into a New Lodge, muſt apply, by petition, to the Grand Maſter; ſetting forth, 'That they are regular-made maſons, and 'preſent members of different lodges under the conſtitution of England: That 'they have the proſperity of the ſociety 'at heart, and are willing to exert their 'beſt endeavours to promote the prin-'ciples of Maſonry: That, for the con-'veniency of their reſpective dwellings, 'and other good reaſons, they have agreed

'to form themſelves into a New Lodge, 'to be named , and have nomi-'nated A. B. to be the Maſter, C. D. 'to be the Senior Warden, and E. F. 'to be the Junior Warden: That, in 'conſequence of this reſolution, they pray 'for a warrant of conſtitution, to em-'power them to aſſemble, and hold a 'regular lodge on the of every 'month, at 'and then and there to make, paſs, and 'raiſe maſons, according to the regular 'forms of the ſociety, and to execute all 'the other duties of the craft: That, the 'prayer of their petition being granted, 'they will faithfully obey all the edicts 'or commands of the Grand Maſter, and 'ſtrictly conform to all the laws and re-'gulations of the Grand Lodge.'

This petition, being properly ſigned, and recommended by three Maſters of regular lodges, neareſt adjacent to the place where the new lodge is propoſed to be held, muſt be delivered to the Grand Secretary; who, on preſenting it to the Deputy

Deputy Grand Maſter, and his approving of it, will grant a diſpenſation; authoriſing the brethren ſpecified in it, to aſſemble as maſons for forty days, or until ſuch time as a conſtitution ſhall be granted, or that authority be recalled.

In conſequence of this diſpenſation, a lodge may be held at the place there ſpecified; and its tranſactions, being properly recorded, will be equally valid, for the time being, with thoſe of a regular conſtituted lodge.

The petition is preſented by the Deputy Grand Maſter to the Grand Maſter, who being ſatisfied of the truth of the allegations it contains, appoints a day and hour for conſtituting [and conſecrating*] this New Lodge; and for inſtalling the Maſter, Wardens, and other officers of the ſame.

If the Grand Maſter attends, with all his Officers, the lodge will be conſtituted IN AMPLE FORM; if the Deputy Grand Maſter and the other Grand Officers at-

* This is too frequently omitted.

tend,

tend, it will be conſtituted IN DUE FORM; but if the power is veſted in any ſubordinate lodge, it will only be conſtituted IN FORM.

On the day and hour appointed, the Grand Maſter, with his Officers, [or the Maſter and Officers of any private lodge authorized by the Grand Maſter,] meet in a convenient room, and being properly clothed, walk in proceſſion to the lodge room. The lodge is opened by the Grand Maſter in all the degrees of Maſonry. A prayer being repeated in due form, and an ode in honour of the ſociety ſung, the Grand Maſter [or Maſter in the Chair] is informed, 'That a certain number of 'brethren then preſent, duly inſtructed 'in the myſteries of Maſonry, deſire to 'be formed into a New Lodge, under 'his Worſhip's [or the Grand Maſter's] 'patronage; that a diſpenſation had been 'granted to them, by virtue of which 'authority they had aſſembled as regular 'maſons; and that the tranſactions of 'their ſeveral meetings had been properly

'recorded.' The petition is then read, as is alſo the diſpenſation, and the warrant or charter of conſtitution, granted in conſequence of it. The minutes of all the tranſactions of the New Lodge, while under diſpenſation, are likewiſe read, and being approved, they are declared to be regular and valid. Then the Grand Maſter [or Maſter in the Chair] takes the warrant in his hand, and requeſts the brethren of the New Lodge, to ſignify their approbation or diſapprobation of the officers nominated in the ſaid warrant to preſide over them. This being ſignified accordingly, an anthem is ſung, and an oration on the nature and deſign of Maſonry is delivered.

Ceremony of Conſecration *.

The Grand Maſter, attended by his Officers, and ſome dignified Clergyman, form themſelves in order round the lodge in the center. All devoutly kneeling,

* This is never to be uſed but when ſpecially ordered.

the

the preparatory prayer is rehearſed. The chaplain produces his authority, and being properly aſſiſted, proceeds to conſecrate. Solemn muſic ſtrikes up, and the neceſſary preparations are made. The firſt clauſe of the conſecration prayer is rehearſed, all devoutly kneeling. The reſponſe is made, GLORY TO GOD ON HIGH. Incenſe is ſcattered over the lodge, and the grand honours of Maſonry are given. The conſecration prayer is concluded, and the reſponſe repeated, together with the grand honours, as before. All riſing up, ſolemn muſic is introduced, after which the bleſſing is given, and the reſponſe made as before, accompanied with the uſual honours. An anthem is then ſung, and the brethren of the New Lodge coming forward and doing homage, the Grand Maſter pronounces theſe words:

'In this my exalted character, and in 'the name of the MOST HIGH, to whom 'be glory and honour, I conſtitute and 'form theſe good brethren into a regu-

'lar

'lar Lodge of Free and Accepted Ma-
'ſons; and God be with them.' Amen.
[Flouriſh with drums and trumpets.]

The grand honours are once more repeated, and the ceremony of conſecration ends.

Ceremony of Inſtallation.

The Grand Maſter * then aſks his deputy, 'If he has examined the maſter 'nominated in the warrant, and whether 'he finds him well ſkilled in the noble 'ſcience and the royal Art?' The deputy anſwering in the affirmative, he, by the Grand Maſter's order, takes the candidate from among his fellows, and preſents him at the pedeſtal; ſaying, 'Moſt 'worſhipful Grand Maſter, [or right wor-'ſhipful, as it happens,] I preſent my 'worthy brother A. B. to be inſtalled 'Maſter of this New Lodge. I know 'him to be of good morals and of great

* In this, and other ſimilar inſtances, where the Grand Maſter is ſpecified as acting, may be underſtood any Maſter who performs the ceremony.

'ſkill,

'ſkill, true and truſty, and a lover of the 'whole fraternity, whereſoever diſperſed 'over the face of the earth.'

The following charges † are then read by the Grand ſecretary [or acting Secretary] to the Maſter Elect.

'I. You

† As it may be agreeable to the curious reader to know the ancient charges that were uſed on this occaſion, we ſhall here inſert them *verbatim*, as they are contained in a MS. in the poſſeſſion of the Lodge of Antiquity, written in the reign of James the Second.

'* * * * * * And furthermore, at diverſe aſſem-'blies have been put and ordained diverſe crafties 'by the beſt adviſe of magiſtrates and fellows. '*Tunc unus ex ſenioribus tent. librum, et illi ponent ma-'num ſuam ſuper librum.*

'Every man that is a maſon take good heed to 'theſe charges (wee pray) that if any man find him-'ſelfe guilty of any of theſe charges, that he may 'amend himſelfe, or principally for dread of God, 'you that be charged to take good heed that you 'keepe all theſe charges well, for it is a great evill 'for a man to forſwear himſelfe upon a book.

'The firſt charge is, That yee ſhall be true men 'to God and the holy church, and to uſe no error 'or hereſie by your underſtanding and by wiſe men's 'teaching. Allſo,

'Secondly,

'I. You are to be a good man and true, 'and ſtrictly to obey the moral law.

'II. You

'Secondly, That yee ſhall be true liege men to 'the King of England, without treaſon or any falſ- 'hood, and that yee know no treaſon or treachery, 'but yee ſhall give knowledge thereof to the King, 'or to his counſell; allſo yee ſhall be true one to 'another, (that is to ſay) every maſon of the craft 'that is maſon allowed, yee ſhall doe to him as yee 'would be done unto yourſelfe.

'Thirdly, And yee ſhall keepe truly all the 'counſell that ought to be kept in the way of Ma- 'ſonhood, and all the counſell of the Lodge or of 'the chamber.—Allſo, that yee ſhall be no theife 'nor theives to your knowledge free; that you ſhall 'be true to the king, lord, or maſter that yee ſerve, 'and truely to ſee and worke for his advantage.

'Fourthly, Yee ſhall call all maſons your fel- 'lows, or your brethren, and no other names.

'Fifthly, Yee ſhall not take your fellow's wife 'in villany, nor deflower his daughter or ſervant, 'nor put him to no diſworſhip.

'Sixthly, Yee ſhall truely pay for your meat or 'drinke whereſoever yee goe, to table or bord. Allſo, 'yee ſhall doe no villany there, whereby the craft or 'ſcience may be ſlandered.

'Theſe be the charges general to every true ma- 'ſon, both maſters and fellowes.

'Now will I rehearſe other charges ſingle for ma- 'ſons allowed or accepted.

'Firſt,

'II. You are to be a peaceable ſubject, 'and cheerfully to conform to the laws of 'the country in which you reſide.

'III. You

'Firſt, That no maſon take on him no lord's 'worke, nor other man's, unleſſe he know him-'ſelfe well able to perform the worke, ſo that the 'craft have no ſlander.

'Secondly, Allſo, that no maſter take worke 'but that he take reaſonable pay for itt; ſo that 'the lord may be truely ſerved, and the maſter to 'live honeſtly, and to pay his fellows truely. And 'that no maſter or fellow ſupplant others of their 'worke; (that is to ſay) that if he hath taken a 'worke, or elſe ſtand maſter of any worke, that he 'ſhall not put him out, unleſs he be unable of cun-'ning to make an end of his worke. And no maſ-'ter nor fellow ſhall take no apprintice for leſs than 'ſeaven yeares. And that the apprintice be free-'born, and of limbs whole as a man ought to be, 'and no baſtard. And that no maſter or fellow take 'no allowance to be made maſon without the aſſent 'of his fellows, at the leaſt ſix or ſeaven.

'Thirdly, That he that be made be able in all 'degrees; that is, free-born, of a good kindred, 'true, and no bondſman, and that he have his right 'limbs as a man ought to have.

'Fourthly, that a maſter take no apprintice with-'out he have occupation to occupie two or three 'fellows at the leaſt.

'Fifthly,

'III. You are not to be concerned in 'plots or conſpiracies againſt government, 'but ſubmit to the deciſions of legiſlative 'power.

'IV. You

'Fifthly, That no maſter or fellow put away any 'lord's worke to taſke that ought to be journey 'worke.

'Sixthly, That every maſter give pay to his fel- 'lows and ſervants as they may deſerve, ſoe that he 'be not defamed with falſe workeing. And that 'none ſlander another behind his backe, to make 'him looſe his good name.

'Seaventhly, That no fellow in the houſe or 'abroad anſwear another ungodly or reproveablely 'without a cauſe.

'Eighthly, That every maſter-maſon doe reve- 'rence his elder; and that a maſon be no common 'plaier at the cards, dice, or hazzard, nor at other 'unlawfull plaies, through the which the ſcience 'and craft may be diſhonored or ſlandered.

'Ninthly, That no fellow goe into the town by 'night, except he have a fellow with him, who 'may beare him record that he was in an honeſt 'place.

'Tenthly, That every maſter and fellow ſhall 'come to the aſſemblie, if itt be within fifty miles 'of him, if he have any warning. And if he have 'treſpaſſed againſt the craft, to abide the award of 'maſters and fellows.

'Eleventhly,

'IV. You are to reſpect the civil magiſ-
'trate, to work diligently, live creditably,
'and act honourably by all men.

'Eleventhly, That every maſter-maſon and fel-
'low that hath treſpaſſed againſt the craft ſhall ſtand
'to the correction of other maſters and fellows to
'make him accord, and if they cannot accord, to
'go to the common law.

'Twelvethly, That a maſter or fellow make not
'a mould-ſtone, ſquare, nor rule to no lowen, nor
'let no lowen worke within their Lodge nor with-
'out to mould ſtone.

'Thirteenthly, That every maſon receive and
'cheriſh ſtrange fellowes, when they come over the
'countrie, and ſet them on worke if they will
'worke, as the manner is, (that is to ſay) if the
'maſon have any mould ſtone in his place he ſhall
'give him a mould ſtone, and ſett him on worke;
'and if he have none, the maſon ſhall refreſh him
'with money unto the next lodge.

'Fourteenthly, That every maſon ſhall truely
'ſerve his maſter for his pay.

'Fifteenthly, That every maſter ſhall truely make
'an end of his worke, taſke, or journey, whether-
'ſoe it be.

'Theſe be all the charges and covenants that
'ought to be read at the inſtallment of maſter, or
'makeing of a free-maſon or free-maſons. The
'almighty God of Jacob who ever have you and me
'in his keepeing, bleſs us now and ever. Amen.'

'V. You

'V. You are to obey the rulers and go-
'vernors of the ſociety, ſupreme and ſub-
'ordinate, in their different ſtations, and
'ſubmit to the awards and reſolutions of
'your brethren.

'VI. You are to avoid private piques
'and quarrels, and guard againſt intem-
'perance and exceſs.

'VII. You are to be cautious and pru-
'dent in your behaviour, courteous to
'your brethren, and faithful to the lodge
'to which you belong.

'VIII. You are to reſpect your ge-
'nuine brethren, and diſcountenance all
'falſe pretenders.

'IX. You are to promote the general
'good of ſociety, cultivate the ſocial vir-
'tues, and be always ready to give or to
'receive inſtruction.'

The Secretary then reads the following regulations.

'I. The Grand Maſter for the time be-
'ing, and all his officers are to be duly
'homaged, and the edicts of the Grand
'Lodge be ſtrictly enforced.

'II. No

'II. No alteration or innovation in the 'body of Maſonry ſhall be made without 'the conſent of the Grand Lodge firſt had 'and obtained.

'III. The duties of the Grand Lodge 'are to be regularly attended, and the 'dignity of the ſociety ſupported.

'IV. No ſtated Lodge is to be formed 'without leave from the Grand Maſter or 'his Deputy, or any countenance given 'to a maſon clandeſtinely made in ſuch 'Lodge.

'V. No maſon is to be made, or mem-'ber admitted, in a regular Lodge, with-'out one month's previous notice, or due 'inquiry into his character.

'VI. No viſitors are to be received into 'a Lodge unleſs vouchers can be pro-'duced of their having been initiated in 'a regular conſtituted Lodge, acting un-'der the authority of the Grand Maſter 'of England, or ſome other Grand Maſter 'approved by him.

'VII. No public proceſſions of maſons 'clothed with the badges of the Order, are

'to

'to be countenanced without the ſpecial 'licence of the Grand Maſter.

'Theſe are the laws and regulations of 'the ſociety of Free and Accepted Maſons.'

The Grand Maſter then addreſſes the Maſter elect in the following manner: 'Do you ſubmit to theſe charges, and 'do you promiſe to ſupport theſe regu-'lations, as Maſters have done in all 'ages?' The New Maſter having ſignified his cordial ſubmiſſion, is bound to his truſt, and inveſted with the badge of his office by the Grand Maſter, who thus ſalutes him: 'Brother A. B. in conſe-'quence of the recommendation I have 'received of you, and your cheerful con-'formity to the charges and regulations 'of the ſociety, I appoint you Maſter of 'this New Lodge, not doubting of your 'care, ſkill, and capacity.' The warrant of conſtitution is then delivered over to the New Maſter; after which the Holy Bible, the ſquare and compaſs, the book of conſtitutions, the minute book, the hiram, the

moveable jewels, and all the inſignia of his different officers, are ſeparately preſented to him, and the neceſſary charges ſuitable to each, are properly delivered*. The New Maſter is then conducted by the Stewards, amidſt the acclamations of the brethren, to the Grand Maſter's left hand, where he returns his becoming acknowledgments; to the Grand Maſter firſt, and to all the reſt in their order: after which he is ſaluted by the muſic, with a ſong ſuitable to the occaſion. The members of the New Lodge next advance, pay due homage to the Grand Maſter, and ſignify their promiſe of ſubjection and obedience to their New Maſter, by the uſual congratulations in the different degrees of Maſonry.

The Grand Maſter orders the New Maſter to enter immediately upon the exerciſe of his office; to wit, in appointing his wardens, whom he accordingly names. They are conducted up to

* The ſame ceremony and charges attend every ſucceeding inſtallation.

the

the pedeſtal, and preſented to the Grand Maſter; after which the New Maſter proceeds to inveſt them with the badges of their offices in the following manner;

'Brother C. D. I appoint you Senior 'Warden of this Lodge; and inveſt you 'with the enſign of your office *. Your 'regular and early attendance I particu-'larly requeſt; as in my abſence you are 'to govern the lodge, and in my pre-'ſence to aſſiſt me in the government of 'it. Your attachment to this lodge, 'joined to your knowledge of Maſonry, 'will, no doubt, enable you to diſcharge 'the duties of this important ſtation with 'honour and reputation.'

'Brother E. F. I appoint you Junior 'Warden of this lodge; and inveſt you 'with the badge of your office *. To 'you I entruſt the examination of viſitors, 'and the introduction of candidates. I 'therefore requeſt your regular and punc-'tual attendance on the lodge. Your

* Here ſpecify its moral excellence.

'proficiency in Maſonry, I doubt not, 'will qualify you to execute faithfully the 'duty you owe to your preſent appoint-'ment.'

'Brother Wardens, you are both too 'good members of our community, and 'too expert in the principles of Maſonry, 'to require much information in the du-'ties of your reſpective offices: ſuffice 'it to mention, that I expect what you 'have ſeen praiſe-worthy in others, you 'will carefully imitate; and what in them 'may have appeared defective, you will 'carefully avoid. Good order and regu-'larity you muſt endeavour to promote. 'By a due regard to the laws in your 'own conduct, you can only expect to 'enforce a due obedience to them in that 'of the other members.'

The Wardens retire to their ſeats, and the Treaſurer * is next inveſted. The Secretary is then called up to the pedeſtal, and inveſted with the jewel of his office;

* This officer is not appointed by the Maſter, but elected by the lodge.

upon

upon which the New Maſter thus addreſſes him:

'I appoint you, brother G. H., Secre-
'tary of this lodge. It is your province
'to record the minutes, ſettle the ac-
'counts, and iſſue out the ſummons for
'our regular meetings. Your good in-
'clinations to Maſonry will certainly in-
'duce you to diſcharge this truſt with
'fidelity, and in ſo doing you will juſtly
'merit the eſteem and applauſe of the
'lodge.'

The Stewards are next called up and inveſted, and the following charge is delivered by the New Maſter:

'Brother I. K. and brother L. M. I
'appoint you Stewards of the lodge.
'The duties of your office are to in-
'troduce viſitors, and to ſee that they
'are properly accommodated; to collect
'the quarterage and other fees, and to
'keep an account of the lodge expences.
'Your regular and early attendance will
'be the beſt proof you can give of your
'zeal for Maſonry, and your attachment
'to this lodge.'

The Maſter then appoints the Tyler, and delivers over in form the inſtrument of his office, with the neceſſary charge on that occaſion; after which he addreſſes the members of the lodge as follows:

'BRETHREN,

'Such is the nature of our conſtitution, 'that as ſome muſt of neceſſity rule and 'teach, ſo others muſt of courſe learn to 'ſubmit and obey. Humility in both 'is therefore an eſſential duty. The 'brethren I have appointed to ſupport me 'in the government of this lodge, I hope, 'are too well acquainted with the prin-'ciples of Maſonry, and the rules of 'good breeding, to extend their power; 'and the other members are too ſenſible 'of the neceſſity of their appointment, 'and of too generous diſpoſitions, to envy 'their preferment. From the knowledge 'I have of both, I make no doubt but 'we ſhall all unite in the grand deſign of 'being happy, and of communicating 'happineſs.'

The

The Grand Maſter gives all the brethren joy of their officers, recommends harmony, and expreſſes his deſire that their only contention will be a laudable emulation in cultivating the royal Art, and the ſocial virtues. Upon which all the New Lodge bow together, and return thanks for the honour of the conſtitution.

The Grand Secretary proclaims the New Lodge three times, with the honours of Maſonry. Flouriſh with horns each time.

A ſong is then ſung with a grand chorus. After which the New Maſter proceeds to explain the lodge.

The Grand Maſter orders the lodge to be regiſtered in the Grand Lodge book, and the Grand Secretary to notify the ſame to all other regular lodges.

A ſong * concludes the ceremony, and the lodge is cloſed with the uſual

* Many of the ſongs and anthems, uſed upon this and other occaſions, are inſerted at the end of this volume.

ſolemnities in the different degrees, by the Grand Maſter and his Officers; after which they return in proceſſion to the apartment from whence they came.

This is the uſual ceremony obſerved by regular maſons, but the Grand Officers can abridge or extend it at pleaſure.

The Ceremony obſerved at laying the Foundation Stones of Public Structures.

THIS ceremony is conducted by the Grand Maſter and his Officers, aſſiſted by the members of the Grand Lodge. No private member, or inferior officer of a private lodge, is admitted to join in the ceremony. Provincial Grand Maſters are authorized to execute this truſt, in their ſeveral provinces, accompanied with their Officers, and the Maſters and Wardens of the ſeveral Lodges under their juriſdiction. The chief magiſtrate and other civil officers of the place where the building is to be erected are generally ſolicited to attend on the occaſion. The ceremony is thus conducted:

At

At the time appointed, the Grand Lodge is convened at ſome convenient place approved by the Grand Maſter. An excellent band of martial muſic is provided, and the brethren appear, in the inſignia of the Order, elegantly dreſſed, with white gloves and aprons. The lodge is opened by the Grand Maſter, and the rules for regulating the proceſſion to and from the place where the ceremony is to be performed are read by the Grand Secretary. The neceſſary cautions being given from the chair, the lodge is adjourned, and the proceſſion begins in the following order:

Two Tylers, with drawn ſwords;
Muſic;
Members of the Grand Lodge, two and two;
A Tyler, in his uniform;
Paſt Grand Stewards;
Grand Tyler;
Preſent Grand Stewards, with white rods;
Secretary of the Stewards' Lodge;
Wardens of the Stewards' Lodge;
MASTER of the Stewards' Lodge;

Choiriſters;
Swordbearer, with the ſword of ſtate;
Grand Secretary, with his bag;
Grand Treaſurer, with his ſtaff;
Provincial Grand Maſters;
Paſt Grand Wardens;
Paſt Deputy Grand Maſters;
Paſt Grand Maſters;
Chief Magiſtrate of the place;
Grand Wardens;
Deputy Grand Maſter;
Grand Chaplain;
The Bible, Square, and Compaſs on a crimſon velvet cuſhion, carried by the Maſter of the oldeſt lodge, ſupported by two Stewards with white rods;
GRAND MASTER.
Two Stewards cloſe the proceſſion.

A triumphal arch is erected at the place where the ceremony is to be performed, with proper ſcaffolding for the reception of the brethren. The proceſſion paſſes through the arch, and the brethren repair to their ſtands, while the Grand Maſter and his Officers take their places on a temporary

temporary platform covered with carpets. The Grand Maſter commands ſilence, and an ode on Maſonry is ſung. The neceſſary preparations are then made for laying the Stone, on which is engraved the year of our Lord and of Maſonry, the name of the reigning Sovereign, the Grand Maſter's titles, &c. The Stone being raiſed up by means of an engine ſet up for that purpoſe, the Grand Chaplain repeats a ſhort prayer, and the Grand Secretary, by the Grand Maſter's command, places under the Stone various ſorts of coin and medals. Solemn muſic ſtrikes up, an anthem is ſung, and the Stone is let down into its place, and properly fixed; upon which the Grand Maſter deſcends to the Stone, and gives three knocks with his hiram, amidſt the joyful acclamations of the ſpectators. The Grand Maſter re-aſcends the platform, and an oration ſuitable to the occaſion is delivered. A voluntary ſubſcription is made for the workmen, and the ſum collected is placed upon the

Stone by the Grand Treaſurer. A ſong in honour of Maſonry concludes the ceremony. The proceſſion then returns to the place from whence it ſet out, the lodge is cloſed by the Grand Wardens, and an elegant entertainment is provided for the company.

The Ceremony obſerved at Funerals, according to ancient Cuſtom: with the Service uſed on thoſe occaſions.

No maſon can be interred with the formalities of the Order, unleſs by his own eſpecial requeſt, communicated to the Maſter of the lodge, of which he died a member; nor unleſs he had been advanced to the third degree of Maſonry *.

The Maſter of the lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for his funeral, is to iſſue his

* Foreigners and ſojourners are excepted.

command

command for ſummoning the lodge; and immediately to make application, by the Grand Secretary, to the Deputy Grand Maſter, for a legal power and authority to attend the proceſſion, with his officers, and ſuch brethren as he may approve of, properly clothed †.

The

† By an expreſs law of the Grand Lodge, it is enacted, 'That no regular maſon do attend any 'funeral, or other public proceſſion, clothed with 'the badges and enſigns of the Order; unleſs a diſ-'penſation for that purpoſe, has been obtained from 'the Grand Maſter, or his Deputy: under the 'penalty of forfeiting all the rights and privileges 'of the ſociety; and of being deprived of the be-'nefit of the general fund of charity, ſhould he be 'reduced to want.'

As diſpenſations for public proceſſions are ſeldom or never granted but upon very particular occaſions, it cannot be thought that theſe will be very frequent, or that regular maſons will incline to infringe an eſtabliſhed law, by attending thoſe which are not properly authorized. Many public parades under this character, it is true, have been made of late years; but it may ſafely be affirmed, that they never received the ſanction of the Grand Maſter, or the countenance of any regular maſon, converſant with the laws of the Society. Of this

the

The diſpenſation being obtained, the Maſter may invite as many lodges as he thinks proper, and the members of the ſaid lodges may accompany their officers in form; but the whole ceremony muſt be under the direction of the Maſter of the lodge to which the deceaſed belonged; and he, and his officers, muſt be duly honoured, and cheerfully obeyed on the occaſion.

All the brethren, who walk in proceſſion, ſhould obſerve, as much as poſſible, an uniformity in their dreſs. Decent

the public may be eaſily convinced, if they reflect that the reputation of the whole fraternity would be at riſk by irregularity on ſuch an occaſion. It cannot be imagined, that the Grand Maſter, who is generally of noble birth, would ſo far degrade the dignity of his office, as to hazard the character of the ſociety at large, by granting a diſpenſation from our eſtabliſhed rules, for a public proceſſion upon ſo trifling an occaſion as a private benefit at a playhouſe, public garden, or other place of general reſort; where neither the intereſt of the fraternity, nor the public good, is concerned; and which, though it may be of advantage to one or two individuals, can never redound to the good of Maſonry, or the honour of its patrons.

mourning,

mourning, with white ſtockings, gloves, and aprons *, is moſt ſuitable and becoming. No perſon ought to be diſtinguiſhed with a jewel, unleſs he is an officer of one of the lodges invited to attend in form, and the officers of ſuch lodges ſhould be ornamented with white ſaſhes and hatbands; as alſo the officers of the lodge to whom the diſpenſation is granted, who ſhould likewiſe be diſtinguiſhed with white rods.

In the proceſſion to the place of interment, the different lodges rank according to their ſeniority; the junior ones preceding. Each lodge forms one diviſion, and the following order is obſerved:

The Tyler, with his ſword;
The Stewards, with white rods;
The Brethren out of office, two and two;
The Secretary, with a roll;
The Treaſurer, with his badge of office;
Senior and Junior Wardens, hand in hand;
The Paſtmaſter;
The Maſter;

* This is the uſual clothing of maſter-maſons.

The

The Lodge to which the deceaſed Brother belonged, in the following order; all the members having flowers or herbs in their hands:

The Tyler;

The Stewards;

The Muſic [Drums muffled, and Trumpets covered];

The Members of the Lodge;

The Secretary and Treaſurer;

The Senior and Junior Wardens;

The Paſtmaſter;

The Bible and Book of Conſtitutions on a cuſhion, covered with black cloth, carried by a Member of the Lodge;

The MASTER;

The Choiriſters, ſinging an anthem;

The Clergyman;

Pall Bearers, | The BODY, with the regalia placed thereon, and two ſwords croſſed. | Pall Bearers;

Chief Mourner;

Aſſiſtant Mourners;

Two Stewards;

A Tyler;

One

One or two lodges march, before the proceſſion begins, to the church-yard, to prevent confuſion, and make the neceſſary preparations. The brethren are on no account to deſert their ranks, or change their places, but keep in their different departments. When the proceſſion arrives at the gate of the church-yard, the lodge to which the deceaſed brother belonged, and all the reſt of the brethren, muſt halt, till the members of the different lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave; and the clergyman, and the officers of the acting lodge, taking their ſtation at the head of the grave, with the choiriſters on each ſide, and the mourners at the foot, the ſervice is rehearſed, an anthem ſung, and that particular part of the ceremony is concluded with the uſual forms. In returning from the funeral, the ſame order of proceſſion is to be obſerved.

The Funeral Service.

The lodge is opened by the Maſter of the lodge to which the deceaſed belonged in the third degree, with the uſual forms, and an anthem is ſung. The body being placed in the center on a couch, and the coffin in which it is laid being open, the Maſter proceeds to the head of the corpſe, and the ſervice begins.

MASTER. 'What man is he that liv-'eth, and ſhall not ſee death? ſhall he 'deliver his ſoul from the hand of the 'grave?

'Man walketh in a vain ſhadow, he 'heapeth up riches, and cannot tell who 'ſhall gather them.

'When he dieth, he ſhall carry no-'thing away; his glory ſhall not deſcend 'after him.

'Naked we came into the world, and 'naked we muſt return: the Lord gave, 'and the Lord hath taken away; bleſſed 'be the name of the Lord.'

The

The grand honours are then given, and certain forms uſed, which cannot be here explained. Solemn muſic is introduced, during which the Maſter ſtrews herbs or flowers over the body; and, taking the SACRED ROLL in his hand, he ſays,

'Let me die the death of the righteous, 'and let my laſt end be like his.'

The Brethren anſwer,

'God is our God, for ever and ever; 'he will be our guide even unto death.'

The Maſter then puts the roll into the cheſt; after which he ſays,

'Almighty Father, into thy hands 'we commend the ſoul of our loving 'brother.'

The Brethren anſwer three times, giving the grand honours each time,

'The will of God is accompliſhed; 'ſo be it.'

The Maſter then repeats the following prayer:

'Moſt glorious God, author of all 'good, and giver of all mercy, pour down 'thy bleſſings upon us, and ſtrengthen

'all

'all our ſolemn engagements with the 'ties of fraternal affection. Let this 'ſtriking inſtance of mortality remind 'us of our approaching fate; and 'ſo fit and prepare us for that awful 'period, whenever it may arrive, that 'after our departure hence, in peace and 'in thy favour, we may be received into 'thine everlaſting kingdom, and there 'enjoy, in endleſs fruition, the juſt re-'wards of a pious and virtuous life. 'Amen.'

An anthem being ſung, the Maſter retires to the pedeſtal, and the coffin is ſhut up. An oration ſuitable to the occaſion is then delivered; and the Maſter recommending love and unity, the brethren join hands, and renew to each other their pledged vows. The lodge is adjourned, and the proceſſion begins, in the form already deſcribed, to the church, and from thence to the place of interment; where the following exhortation is given:

'The preſent occaſion preſents to our 'view a ſtriking inſtance of the uncer-

'tainty

'tainty of life, and demonſtrates the va-
'nity of all human purſuits. As the laſt
'offices paid to the dead are only uſeful
'as they are lectures to the living, we
'ought to derive inſtruction from them,
'and conſider every ſolemnity of this
'kind as a ſummons to prepare for our
'approaching diſſolution.

'Notwithſtanding the various me-
'mentos of mortality with which we daily
'meet, notwithſtanding we are convinced
'that Death has eſtabliſhed his empire
'over all the works of Nature, yet,
'through ſome unaccountable infatua-
'tion, we are ſtill apt to forget we were
'born to die. We go on from one de-
'ſign to another, add hope to hope, and
'lay out plans for the ſubſiſtence and em-
'ployment of many years, till we are
'ſuddenly alarmed with the approach of
'Death when we leaſt expected him, and
'at an hour which we had probably con-
'cluded to be the meridian of our exiſtence.

'What are all the externals of majeſty,
'the pride of wealth, or charms of beauty,
'when

'when Nature claims her juſt debt? Let 'us, for a moment, throw our eyes on 'the laſt ſcene, view life ſtript of her 'ornaments, and expoſed in her natural 'meanneſs, and we ſhall then be con-'vinced of the futility of theſe empty de-'luſions. In the grave, all fallacies are 'detected, all ranks are levelled, and all 'diſtinctions are done away.

'As, therefore, life is uncertain, and 'all earthly purſuits are vain, let us no 'longer poſtpone the important concern 'of preparing for eternity. Let us em-'brace the happy moment while time 'and opportunity offer, in providing with 'care againſt that great change, when the 'tranſitory pleaſures of this world can no 'longer delight us, and the reflections of 'a life ſpent in the exerciſe of piety and 'virtue yield the only comfort and con-'ſolation.

'While we drop the ſympathetic tear 'over the grave of our deceaſed friend, 'let charity induce us to throw a veil 'over his foibles, whatever they may have

'been,

'been, and let us not with-hold from his 'memory the praiſe his virtues may have 'claimed. Suffer the apologies of human 'nature to plead in his behalf. Perfec- 'tion has never been attained, and the 'wiſeſt as well as the beſt of men have 'erred. His meritorious actions let us 'imitate, and from his weakneſs derive 'inſtruction.

'Let the example of his fate excite 'our ſerious conſideration, and ſtrengthen 'our reſolutions of amendment, leſt our 'expectations be alſo fruſtrated, and we 'be hurried unprepared into the preſence 'of an all-wiſe and powerful Judge, to 'whom the ſecrets of all hearts are known, 'and from whoſe dread tribunal no cul- 'prit can eſcape.

'To conclude: Let us ſupport with 'propriety the character of our profeſſion 'on every occaſion, advert to the nature 'of our ſolemn engagements, and ſup- 'plicate the divine grace to enable us to 'purſue with unwearied aſſiduity the ſa- 'cred tenets of our Order. Thus we

'ſhall ſecure the favour of that eternal 'Being whoſe goodneſs and whoſe power 'can know no bound; and proſecute 'our journey, without dread or appre-'henſion, to a far diſtant country from 'which no traveller returns. By the light 'of the divine countenance, we ſhall paſs 'without trembling through thoſe gloomy 'manſions where all things are forgotten, 'and at that great and tremendous day, 'when, arraigned at the bar of divine 'juſtice, judgment ſhall be pronounced 'in our favour, we ſhall receive the 'reward of our virtue by acquiring the 'poſſeſſion of an immortal inheritance, 'where joy flows in one continued ſtream, 'and no mound can check its courſe.'

The following invocations are then made by the Maſter, and the uſual honours accompany each.

MASTER. 'May we be true and faith-'ful, and may we live and die in love!'

ANSWER. 'So mote it be.'

MASTER. 'May we always profeſs 'what is good, and may we always act 'agreeably to our profeſſion!'

ANSWER.

ANSWER. 'So mote it be.'

MASTER. 'May the Lord bleſs us, 'and proſper us; and may all our good 'intentions be crowned with ſucceſs!'

ANSWER. 'So mote it be.'

The Secretaries then advance, and throw their rolls into the grave with the uſual forms, while the Maſter repeats with an audible voice:

'Glory be to God on high, on earth 'peace, and good-will towards men.'

ANSWER. 'So mote it be now, from 'henceforth, and for evermore.'

The Maſter then concludes the ceremony at the grave in the following words:

'From time immemorial it has been 'an eſtabliſhed cuſtom among the mem-'bers of this reſpectable ſociety, when 'requeſted by a brother, to accompany 'his corpſe to the place of interment; 'and there to depoſit his remains with 'the uſual formalities.

'In conformity with this laudable 'uſage, and at the ſpecial requeſt of

'our deceaſed brother, whoſe memory 'we revere, and whoſe loſs we now de- 'plore, we are here aſſembled, under le- 'gal diſpenſation, in the form and charac- 'ter of maſons, to reſign his body to 'the earth from whence it came, and to 'offer up the laſt tribute of our fraternal 'affection and regard to his memory; 'thereby demonſtrating to the world the 'ſincerity of our paſt eſteem, and our 'ſteady attachment to the principles of 'our honourable Order.

'With all proper reſpect to the eſta- 'bliſhed cuſtoms of the country in which 'we reſide, with due deference to our ſu- 'periors in church and ſtate, and with 'unlimited good-will to all mankind, 'we here appear in the character of our 'profeſſion.—Inveſted with the badges 'of our ſacred inſtitution, we humbly 'implore the bleſſing of Heaven on all 'our zealous endeavours for the general 'good of ſociety, and pray for our ſteady 'perſeverance in the principles of piety 'and virtue.

'As

'As it has pleaſed the great Creator 'to remove our worthy brother now de- 'ceaſed, from the cares and troubles of 'a tranſitory exiſtence, to a ſtate of eter- 'nal duration; and thereby to weaken 'the chain by which we are linked one 'to another: may this example of the 'uncertainty of human life remind us of 'our approaching fate, and may we who 'ſurvive him, be more ſtrongly cemented 'with the ties of union and friendſhip; 'and ſo regulate our conduct here, by 'the ſacred dictates of truth and wiſdom, 'as to enjoy, in the latter period of life, 'that ſerene tranquillity of mind which 'ever flows from a clear and unſullied 'conſcience, void of offence.

'Unto the grave we have reſigned 'the body of our loving friend and bro- 'ther, there to remain until the general 'reſurrection; in favourable expectation 'that his immortal ſoul will then partake 'of thoſe joys which have been prepared 'for the righteous from the beginning 'of the world: and we earneſtly pray

'Almighty God, of his infinite goodneſs, 'at the grand tribunal of unbiaſſed juſ-'tice, to extend his mercy towards him, 'and all of us, and to crown our felicity 'with everlaſting bliſs in the expanded 'realms of a boundleſs eternity. This 'we beg, for the honour of his holy name, 'to whom be glory, now and for ever. 'Amen.'

Thus the ſervice ends, when the uſual honours are given, and the proceſſion returns to the place from whence it came.

The brethren being all arrived at the lodge, the neceſſary duties are complied with, and the buſineſs of Maſonry is renewed. The *regalia*, and ornaments of the deceaſed, if an officer of a lodge, are returned to the Maſter in due form, and with the uſual ceremonies; after which the charges for regulating the conduct of the fraternity are rehearſed, and the lodge is cloſed in the third degree with a bleſſing.

THE

PRINCIPLES

OF

MASONRY

EXPLAINED.

In a Letter from the learned Mr. JOHN LOCKE, to the Right Hon. THOMAS Earl of PEMBROKE.

TO WHICH ARE ADDED,

Remarks and Annotations by the EDITOR.

ADVERTISEMENT.

THIS letter incloſes a copy of an old Manuſcript in the Bodleian library, on the ſubject of Free-Maſonry, in which the fundamental principles of that inſtitution are accurately ſtated. It is enriched with many learned notes and obſervations by Mr. Locke, who, though not at that time enrolled in the order of maſons, yet offers conjectures on the hiſtory and traditions of Maſonry, which are not only juſt but truly judicious.

Every reader muſt feel ſome ſatisfaction in the peruſal of this ancient manuſcript, eſpecially the true and faithful maſon, whom it more nearly concerns. The recommendation of the celebrated Mr. Locke, a philoſopher of as great merit and penetration as this nation has ever produced, added to the real value of the piece itſelf, muſt not only give it a ſanction, but render it deſerving a ſerious and candid examination.

THE PRINCIPLES OF MASONRY EXPLAINED.

A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuſcript on the ſubject of Free-Maſonry.

My Lord, 6th May, 1696.

I Have at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were ſo curious to ſee: and, in obedience to your Lordſhip's commands, I herewith ſend it to you. Moſt of the notes an-

nexed to it, are what I made yeſterday for the reading of my lady Maſham, who is become ſo fond of Maſonry, as to ſay, that ſhe now more than ever wiſhes herſelf a man, that ſhe might be capable of admiſſion into the fraternity.

The MS. of which this is a copy, appears to be about 160 years old; yet (as your lordſhip will obſerve by the title) it is itſelf a copy of one yet more ancient by about 100 years: for the original is ſaid to have been the hand-writing of K. Henry VI. Where that prince had it, is at preſent an uncertainty; but it ſeems to me to be an examination (taken perhaps before the king) of ſome one of the brotherhood of maſons; among whom he entered himſelf, as it is ſaid, when he came out of his minority, and thenceforth put a ſtop to a perſecution that had been raiſed againſt them: But I muſt not detain your lordſhip longer by my preface from the thing itſelf.

I know not what effect the ſight of this old paper may have upon your lordſhip;

ſhip; but for my own part I cannot deny, that it has ſo much raiſed my curioſity, as to induce me to enter myſelf into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be ſhortly. I am,

My Lord,

Your Lordſhip's moſt obedient,

And moſt humble ſervant,

JOHN LOCKE.

Certayne Queſtyons, wyth Anſweres to the ſame, concerning the Myſtery of MAÇONRYE; *writtene by the hande of kynge* HENRYE, *the ſixthe of the name, and faythfullye copyed by me* (1) JOHAN LEYLANDE, Antiquarius, *by the commaunde of his* (2) *Highneſſe.*

They be as followethe,

QUEST. What mote ytt be? (3)

ANSW. Ytt beeth the ſkylle of nature, the underſtondynge of the myghte that ys hereynne, and its ſondrye werckynges; ſonderlyche,

(1) JOHN LEYLANDE was appointed by Henry VIII. at the diſſolution of monaſteries, to ſearch for, and ſave ſuch books and records as were valuable among them. He was a man of great labour and induſtry.

(2) HIS HIGHNESSE, meaning the ſaid king Henry VIII. Our kings had not then the title of majeſty.

(3) What mote ytt be?] That is, what may this myſtery of maſonry be? The anſwer imports, that it conſiſts in natural, mathematical, and mechanical

ſonderlyche, the ſkylle of rectenyngs, of waightes and metynges, and the treu manere of façonnynge al thynges for mannes uſe; headlye, dwellinges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

QUEST. Where dyd ytt begyne?

ANSW. Ytt dyd begynne with the (4) fyrſte menne in the eſte, whych were before the (5) ffyrſte manne of the weſte, and comynge weſtlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortleſſe.

chanical knowledge. Some part of which (as appears by what follows) the maſons pretend to have taught the reſt of mankind, and ſome part they ſtill conceal.

(4) (5) Fyrſte menne yn the eſte, &c.] It ſhould ſeem by this that maſons believe there were men in the eaſt before Adam, who is called the 'ffyrſte manne of the weſte;' and that arts and ſciences began in the eaſt. Some authors of great note for learning have been of the ſame opinion; and it is certain that Europe and Africa (which, in reſpect to Aſia, may be called weſtern countries) were wild and ſavage, long after arts and politeneſs of manners were in great perfection in China, and the Indies.

QUEST. Who dyd brynge ytt weſtlye?

ANSW. The (6) Venetians, whoo beynge grate merchaundes, comed ffyrſte ffromme the eſte ynn Venetia, for the commodytye of marchaundyſynge beithe eſte and weſte, bey the redde and myddlelonde ſees.

QUEST. Howe comede ytt yn Engelonde?

ANSW. Peter Gower (7) a Grecian, journeyedde ffor kunnynge yn Egypte, and

(6) The Venetians, &c.] In the times of monkiſh ignorance it is no wonder that the Phenicians ſhould be miſtaken for the Venetians. Or, perhaps, if the people were not taken one for the other, ſimilitude of ſound might deceive the clerk who firſt took down the examination. The Phenicians were the greateſt voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the eaſt with other arts.

(7) Peter Gower.] This muſt be another miſtake of the writer. I was puzzled at firſt to gueſs who Peter Gower ſhould be, the name being perfectly Engliſh; or how a Greek ſhould come by ſuch a name: But as ſoon as I thought of Pythagoras, I could ſcarce forbear ſmiling, to find that philoſopher

and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maconrye, and wynnynge entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8) wackſynge, and becommynge

pher had undergone a metempſychoſis he never dreamt of. We need only conſider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how eaſily ſuch a miſtake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into ſeveral different orders of prieſts, who in thoſe days kept all their learning ſecret from the vulgar, is as well known. Pythagoras alſo made every geometrical theorem a ſecret, and admitted only ſuch to the knowledge of them, as had firſt undergone a five years ſilence. He is ſuppoſed to be the inventor of the 47th propoſition of the firſt book of Euclid, for which, in the joy of his heart, it is ſaid he ſacrificed a hecatomb. He alſo knew the true ſyſtem of the world, lately revived by Copernicus; and was certainly a moſt wonderful man. See his life by Dion. Hal.

(8) Grecia Magna, a part of Italy formerly ſo called, in which the Greeks had ſettled a large colony.

a myghtye

a myghtye (9) wyſeacre, and greatelyche renowned, and her he framed a grate lodge at Groton (10), and maked many maconnes, ſome whereoffe dyd journeye yn Fraunce, and maked manye maçonnes, wherefromme, yn proceſſe of tyme, the arte paſſed yn Engelonde.

QUEST. Dothe maconnes diſcouer there artes unto odhers?

ANSW. Peter Gower, whenne he journeyedde to lernne, was ffyrſte (11) made, and anonne techedde; evenne ſoe ſhulde

(9) Wyſeacre.] This word at preſent ſignifies ſimpleton, but formerly had a quite contrary meaning. Weiſager, in the old Saxon, is philoſopher, wiſeman, or wizard, and having been frequently uſed ironically, at length came to have a direct meaning in the ironical ſenſe. Thus Duns Scotus, a man famed for the ſubtilty and acuteneſs of his underſtanding, has, by the ſame method of irony, given a general name to modern dunces.

(10) Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) Fyrſte made.] The word MADE I ſuppoſe has a particular meaning among the maſons; perhaps it ſignifies, initiated.

all

all odhers beyn recht. Natheleſs (12) maçonnes hauethe always yn everyche tyme, from tyme to tyme, communycatedde to mannkynde ſoche of ther ſecrettes as generallyche myghte be uſefulle; they haueth keped backe ſoche allein as ſhulde be harmefulle yff they comed yn euylle haundes, oder ſoche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the lodge, oder ſoche as do bynde the freres more ſtrongelyche togeder, bey the proffytte and commodytye comynge to the confrerie herfromme.

QUEST. Whatte artes haueth the maçonnes techedde mankynde?

(12) Maconnes haueth communycatedde, &c.] This paragraph hath ſomething remarkable in it. It contains a juſtification of the ſecrecy ſo much boaſted of by maſons, and ſo much blamed by others; aſſerting that they have in all ages diſcovered ſuch things as might be uſeful, and that they conceal ſuch only as would be hurtful either to the world or themſelves. What theſe ſecrets are, we ſee afterwards.

ANSW.

Answ. The artes (13) agricultura, architectura, aſtronomia, geometria, numeres, muſica, poeſie, kymiſtrye, governmente, and relygyonne.

Quest. Howe commethe maçonnes more teachers than odher menne?

Answ. The hemſelfe haueth allein in (14) arte of fyndinge neue artes, whyche arte the ffyrſte maçonnes receaued from Godde; by the whyche they fyndethe whatte artes hem pleſethe, and the treu

(13) The artes, agricultura, &c.] It ſeems a bold pretence this of the maſons, that they have taught mankind all theſe arts. They have their own authority for it; and I know not how we ſhall diſprove them. But what appears moſt odd is, that they reckon religion among the arts.

(14) Arte of ffyndinge neue artes.] The art of inventing arts, muſt certainly be a moſt uſeful art. My lord Bacon's Novum Organum is an attempt towards ſomewhat of the ſame kind. But I much doubt, that if ever the maſons had it, they have now loſt it; ſince ſo few new arts have been lately invented, and ſo many are wanted. The idea I have of ſuch an art is, that it muſt be ſomething proper to be applied in all the ſciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

way

way of techynge the ſame. Whatt odher menne dothe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the maconnes concele and hyde?

ANSW. They concelethe the art of ffyndynge neue artes, and thattys for here own proffytte, and (15) preiſe: They concelethe the art of kepynge (16) ſecrettes, thatt ſoe the worlde mayeth nothinge concele from them. Thay concelethe the art of wunderwerckynge, and of foreſayinge thynges to comme, that ſo

(15) Preiſe.] It ſeems the maſons have great regard to the reputation as well as the profit of their order; ſince they make it one reaſon for not divulging an art in common, that it may do honour to the poſſeſſors of it. I think in this particular they ſhew too much regard for their own ſociety, and too little for the reſt of mankind.

(16) Arte of keepynge ſecrettes.] What kind of an art this is, I can by no means imagine. But certainly ſuch an art the maſons muſt have: For though, as ſome people ſuppoſe, they ſhould have no ſecret at all, even that muſt be a ſecret which being diſcovered would expoſe them to the higheſt ridicule: and therefore it requires the utmoſt caution to conceal it.

thay

thay ſame artes may not be uſedde of the wyckedde to an euyell ende. Thay alſo concelethe the (17) arte of chaunges, the wey of wynnynge the facultye (18) of Abrac, the ſkylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the univerſelle (19) longage of maconnes.

QUEST.

(17) Arte of chaunges.] I know not what this means, unleſs it be the tranſmutation of metals.

(18) Facultye of Abrac.] Here I am utterly in the dark.

(19) Univerſelle longage of maconnes.] An univerſal language has been much deſired by the learned of many ages. It is a thing rather to be wiſhed than hoped for. But it ſeems the maſons pretend to have ſuch a thing among them. If it be true, I gueſs it muſt be ſomething like the language of the Pantomimes among the ancient Romans, who are ſaid to be able, by ſigns only, to expreſs and deliver any oration intelligibly to men of all nations and languages. A man who has all theſe arts and advantages, is certainly in a condition to be envied: But we are told, that this is not the caſe with all maſons; for though theſe arts are among them, and all have a right and an opportunity to know them, yet ſome want capacity, and others induſtry to acquire them. However, of all

QUEST. Wylle he teche me thay ſame artes?

ANSW. Ye ſhalle be techedde yff ye be warthye, and able to lerne.

QUEST. Dothe all maçonnes kunne more then odher menne?

ANSW. Not ſo. Thay onlyche haueth recht and occaſyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want induſtrye, thatt ys perneceſſarye for the gaynynge all kunnynge.

QUEST. Are maçonnes gudder menne then odhers?

ANSW. Some maçonnes are not ſo vertuous as ſome odher menne; but, yn the moſte parte, thay be more gude than they woulde be yf thay war not maçonnes.

all their arts and ſecrets, that which I moſt deſire to know is, 'The ſkylle of becommynge gude and parfyghte;' and I wiſh it were communicated to all mankind, ſince there is nothing more true than the beautiful ſentence contained in the laſt anſwer, 'That the better men are, the more they love one another.' Virtue having in itſelf ſomething ſo amiable as to charm the hearts of all that behold it.

QUEST.

QUEST. Doth maçonnes love eidther odher myghtylye as beeth ſayde?

ANSW. Yea verylyche, and yt may not odherwiſe be: For gude menne and treu, kennynge eidher odher to be ſoche, doeth always love the more as thay be more gude.

Here endethe the queſtyonnes, and awnſweres.

A GLOSSARY, *to explain the old words in the foregoing Manuſcript.*

Allein, only
Alweys, always
Beithe, both
Commodytye, conveniency
Confrerie, fraternity
Faconnynge, forming
Fore-ſayinge, prophecying
Freres, brethren
Headlye, chiefly
Hem pleſethe, they pleaſe
Hemſelfe, themſelves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial

Kunne,

Kunne, know
Kunnynge, knowledge
Make gudde, are beneficial
Metynges, meaſures
Mote, may
Myddlelonde, Mediterranean
Myghte, power
Occaſyonne, opportunity
Oder, or
Onelyche, only
Perneceſſarye, abſolutely neceſſary
Preiſe, honour
Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wackſynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wylde, ſavage
Wynnynge, gaining
Ynn, into

Remarks

Remarks on the preceding MS. and on the Annotations of Mr. LOCKE.

This dialogue poſſeſſes a double claim to our regard; firſt for its antiquity, and next for the notes added to it by ſo great a man as Mr. Locke: but Mr. Locke being then a ſtranger to the fraternity, is a circumſtance that it is hoped will render a few additional remarks not altogether impertinent.

The conjectures of this ingenious and learned annotator concerning it being an examination taken before King Henry of ſome one of the fraternity of maſons, are juſt. The ſevere edict paſſed at that time againſt the ſociety, and the diſcouragement given to the maſons by the biſhop of Wincheſter and his party, induced that prince, in his riper years, to make a ſtricter ſcrutiny into the nature of the maſonic inſtitution. This was fortunately attended with the happy circumſtance of gaining his favour, together with his patronage. Had not the diſturbances and civil commotions in the kingdom,

during his reign, ſolely attracted the notice of government, it is more than probable this act would have been repealed, through the interceſſion of the duke of Glouceſter; whoſe attachment to the ſociety was particularly conſpicuous.

Page 154. What mote ytt be?] Mr. Locke obſerves, in his annotation on this queſtion, that the anſwer to it imports, that Maſonry conſiſts of natural, mathematical, and mechanical knowledge; ſome part of which, he ſays, the maſons *pretend* to have taught the reſt of mankind, and ſome part they ſtill conceal.—The arts which have been communicated to the world by maſons, are particularly ſpecified in an anſwer to one of the following queſtions; as are alſo thoſe which they have reſtricted to themſelves for wiſe purpoſes.—Morality, however, might likewiſe have been included in this anſwer, as it conſtitutes a principal part of the maſonic ſyſtem.

Page 155. Where dyd ytt begyne?] In the annotation on the anſwer to this queſtion,

queſtion, Mr. Locke ſeems to ſuggeſt, that maſons believe there were men in the eaſt before Adam, which is indeed a mere conjecture. This opinion may be confirmed by many learned authors, but maſons comprehend the true meaning of Maſonry taking riſe in the eaſt, and ſpreading to the weſt, without having recourſe to Præadamites. Eaſt and weſt are terms peculiar to the ſociety, and, when maſonically adopted, are only intelligible to the fraternity; as they refer to certain forms and eſtabliſhed cuſtoms among themſelves.

Page 156. Who dyd brynge ytt weſtlye?] The judicious correction of an illiterate clerk, in the anſwer to this queſtion as well as the next, reflects great credit on the ingenious annotator. His explanation is juſt, and his elucidation accurate.

Page 156. Howe comede ytt yn Engelonde?] The records of the fraternity inform us, that Pythagoras was regularly initiated

initiated into Maſonry; and being properly inſtructed in the myſteries of the Art, he was much improved, and propagated the principles of the Order in other countries into which he afterwards travelled.

Page 158. Dothe maçonnes diſcouer here artes unto odhers?] Maſons, in all ages, have ſtudied the general good of mankind. Every art which is uſeful, or neceſſary for the ſupport of authority and preſervation of good government, as well as for promoting ſcience, they have cheerfully communicated to mankind. Thoſe matters which were of no public importance, they have carefully preſerved in their own breaſts; ſuch as, the tenets of the Order, their myſtic forms, and particular cuſtoms. Theſe are only of private uſe to diſtinguiſh each other in different countries, and thus to confine their privileges to the juſt and meritorious.

Page 159. Whatte artes haueth the maçonnes techedde mankynde?] The

arts which the maſons have publicly taught, are here ſpecified. It appears to have ſurpriſed the learned annotator, that religion ſhould be ranked among the arts propagated by the fraternity. Maſons have ever, in compliance with the tenor of their profeſſion, paid due obedience to the moral law, and have inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the creator and preſerver of the univerſe, has always been their firm belief. Under the influence of this doctrine, the conduct of the fraternity has been regulated through a ſucceſſion of ages. The progreſs of knowledge and philoſophy, aided by divine revelation, having aboliſhed many of the vain ſuperſtitions of antiquity, and enlightened the minds of men with the knowledge of the true God and the ſacred myſteries of the chriſtian faith, maſons have always acquieſced in, and zealouſly purſued every meaſure which might promote that holy religion, ſo wiſely calculated to make men happy. In thoſe countries,

countries, however, where the goſpel has not reached, and chriſtianity diſplayed her beauties, the maſons have purſued the univerſal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or perſuaſion they have been diſtinguiſhed. A cheerful compliance with the eſtabliſhed religion of the country in which they live, ſo far as it correſponds with, and is agreeable to the tenets of Maſonry, is earneſtly recommended in all their aſſemblies. This univerſal conformity, notwithſtanding private ſentiment and opinion, anſwers the laudable purpoſe of conciliating true friendſhip among men, and may be conſidered as an art few are qualified to learn, and ſtill fewer to teach.

Page 160. How commethe maçonnes more teachers than odher menne?] The anſwer implies, that maſons, having greater opportunities of improving their talents, are better qualified to inſtruct others. Mr. Locke's obſervation on their having

the art of finding new arts, is very judicious, and his explanation ſeems to be juſt. The fraternity have ever made the ſtudy of the arts a principal part of their private amuſement; in their ſeveral aſſemblies nice and difficult theories have been faithfully canvaſſed and wiſely explained; freſh diſcoveries have alſo been produced, and thoſe already known have been accurately illuſtrated. The different claſſes eſtabliſhed, the gradual progreſſion of knowledge communicated, and the regularity obſerved throughout the whole ſyſtem of their government, is an evident proof of this aſſertion. Thoſe initiated into the myſteries of the Art ſoon diſcover that maſons are poſſeſſed of the art of finding out new arts; to which knowledge they gradually arrive by inſtruction from, and familiar intercourſe with, men of genius and ability.

Page 161. What dothe the maçonnes concele and hyde?] The anſwer imports, the art of finding new arts, for their profit

profit and praiſe; and then particularizes the different arts they carefully conceal. Mr. Locke's remark, that this ſhews too much regard for their own ſociety, and too little for the reſt of mankind, is rather ſevere, when he has admitted the propriety of concealing from the world what is of no real public utility, leſt, being converted to bad uſes, the conſequences might be prejudicial to ſociety. By the word *praiſe*, is here meant honour and reſpect, to which maſons were entitled, and which only could give credit to the wiſe doctrines they propagated. Their fidelity has given them a claim to eſteem, and the rectitude of their manners has demanded veneration.

Of all the arts which the maſons profeſs, the art of ſecrecy particularly diſtinguiſhes them. Taciturnity is a proof of wiſdom, and is of the utmoſt importance in the different tranſactions of life. Sacred, as well as profane hiſtory *, has

* Many inſtances may be adduced from hiſtory, of the great veneration that was paid to this art by

has declared it to be an art of inestimable value. Secrecy is agreeable to the Deity

the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings.—The Athenians had a statue of brass, to which they bowed; the figure was represented without a tongue to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had likewise their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them; thereby expressing that secrecy was the rarest, as well as the noblest art.

The following story is related by a Roman historian, which, as it may be equally pleasing and instructive, I shall here insert at full length.

The senators of Rome had ordained, that, during their consultations in the senate-house, each senator

Deity himſelf, who gives the glorious example, by concealing from mankind the ſecrets

nator ſhould be permitted to bring his ſon with him, who was to depart if occaſion required; but this favour was not general, being reſtricted only to the ſons of noblemen; who were tutored from their infancy in the virtue of ſecrecy, and thereby qualified, in their riper years, to diſcharge the moſt important offices of government with fidelity and wiſdom. About this time it happened, that the ſenators met on a very important caſe, and the affair requiring mature deliberation, they were detained longer than uſual in the ſenate-houſe, and the concluſion of their determinations adjourned to the following day; each member engaging, in the mean time, to keep ſecret the tranſactions of the meeting. Among other noblemen's ſons, who had attended on the occaſion, was the ſon of the grave Papyrus; a family of great renown and ſplendor. The young Papyrus was no leſs remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important caſe had been debated in the ſenate that day, which had detained the ſenators ſo long beyond the uſual hour, entreated him to relate the particulars. The noble and virtuous youth told her, it was a buſineſs not in his power to reveal, he being ſolemnly enjoined to ſilence. On hearing this, her importunities were more earneſt, and her inquiries more minute. Intelligence ſhe muſt have;

ſecrets of his providence. The wiſeſt of men cannot pry into the arcana of heaven, nor

all evaſions were vain. By fair ſpeeches and entreaties, with liberal promiſes, ſhe endeavoured to break open this little caſket of ſecrecy; but theſe means proving ineffectual, ſhe adopted rigorous meaſures, and had recourſe to ſtripes and violent threats; firmly perſuaded that force would extort, what lenity could not effect. The youth, finding his mother's threats to be very harſh, but her ſtripes more ſevere; comparing his love to her, as his mother, with the duty he owed to his father; the one mighty, but the other impulſive; lays her and her fond conceit in one ſcale; his father, his own honour, and the ſolemn injunctions to ſecrecy in the other ſcale; and finding the latter greatly preponderate, with a noble and heroic ſpirit preſerved his honour, at the riſk of his mother's diſpleaſure; and thus endeavoured to relieve her anxiety:

'Madam, you may well blame the ſenate for 'their long ſitting, at leaſt for preſuming to call in 'queſtion a caſe ſo truly impertinent; except the 'wives of the ſenators are allowed to conſult on it, 'there can be no hope of a concluſion. I ſpeak 'this only from my own opinion; I know their 'gravity will eaſily confound my juvenile appre'henſions; yet, whether nature or duty inſtructs 'me to do ſo, I cannot tell. It ſeems neceſſary to 'them, for the increaſe of people, and the public 'good, that every ſenator ſhould be allowed two

'wives;

nor can they divine to-day what to-morrow may bring forth.

Mr.

'wives; or otherwiſe, their wives two huſbands. 'I ſhall hardly incline to call, under one roof, two 'men by the name of father; I had rather with 'cheerfulneſs ſalute two women by the name of 'mother. This is the queſtion, Madam; and to-'morrow it is to be determined.'

His mother hearing this, and he ſeeming unwilling to reveal it, ſhe took it for an infallible truth. Her blood was quickly fired, and rage enſued. Without inquiring any farther into the merits of the caſe, ſhe immediately diſpatched meſſengers to all the other ladies and matrons of Rome, to acquaint them of this weighty affair now under deliberation in the ſenate, in which the peace and welfare of their whole lives were ſo nearly concerned. The melancholy news ſoon ſpread a general alarm; and a thouſand conjectures were formed. The ladies being reſolved to give their aſſiſtance in the deciſion of this weighty point, immediately aſſembled. Headed by young Papyrus's mother, on the next morning, they proceeded to the ſenate-houſe. Though it is remarked that a parliament of women are ſeldom governed by one ſpeaker, yet the affair being urgent, the haſte pertinent, and the caſe (on their behalf) of the utmoſt conſequence, the revealing woman muſt ſpeak for all the reſt. It was agreed, that ſhe ſhould inſiſt on the neceſſity of the concurrence of the ſenators' wives

Mr. Locke has made ſeveral judicious obſervations on the anſwer to this queſtion.

to the determination of a law in which they were ſo particularly intereſted. When they came to the door of the ſenate-houſe, ſuch a noiſe was made, for admiſſion to ſit with their huſbands in this grand conſultation, that all Rome ſeemed to be in an uproar. Their buſineſs, however, muſt be known before they could gain an audience. This being complied with, and their admiſſion granted, ſuch an elaborate oration was made by the female ſpeaker on the occaſion, in behalf of her ſex, as aſtoniſhed the whole ſenators. She requeſted, that the matter might be ſeriouſly canvaſſed according to juſtice and equity; and expreſſed the determined reſolutions of all her ſiſters, to oppoſe a meaſure ſo unconſtitutional, as that of permitting one huſband to have two wives, who could ſcarcely pleaſe one. She propoſed, in the name of her ſiſters, as the moſt effectual way of peopling the ſtate, that if any alteration was made in the eſtabliſhed cuſtom of Rome, women might be permitted to have two huſbands. The ſenators were ſoon informed of Papyrus's ſcheme to preſerve his reputation, and on the riddle being ſolved, the ladies were greatly confounded, and departed with bluſhing cheeks. The noble youth, who had thus proved himſelf worthy of his truſt, was highly commended for his fidelity; but, in order to avoid a like tumult in future, it was reſolved, that the cuſtom of introducing

tion. His being in the dark concerning the meaning of the faculty of Abrac, I am no ways ſurpriſed at, nor can I conceive how he could otherwiſe be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and ſuperſtition, that word had a magical ſignification. The explanation of it is now loſt.

Our celebrated annotator has taken no notice of the maſons having the art of working miracles, and foreſaying things to come. Aſtrology was received as one of the arts which merited their patronage; and the good effects reſulting from the ſtudy of it, may fully vindicate the coun-

ducing the ſons of the ſenators ſhould be aboliſhed. Papyrus, however, on account of his attachment to his word, and his diſcreet policy, was excepted from this reſtriction, and ever afterwards freely admitted into the ſenate-houſe, where many honours were conferred upon him.

The virtue and fidelity of Papyrus is indeed worthy of imitation; but the maſons have ſtill a more glorious example in their own body, of a brother, accompliſhed in every art, who, rather than forfeit his honour, or betray his truſt, fell a ſacrifice to the cruel hand of a barbarous aſſaſſin.

tenance given by the maſons to this deluſion.

The ancient philoſophers applied with unwearied diligence to diſcover the aſpects, magnitudes, diſtances, motions, and revolutions of the heavenly bodies; and according to the diſcoveries they made, pretended to foretell future events, and to determine concerning the ſecrets of providence: Hence this ſtudy grew, in a courſe of time, to be a regular ſcience, and was admitted among the other arts practiſed by maſons.

Aſtrology, it muſt be owned, however vain and deluſive in itſelf, has proved extremely uſeful to mankind, by promoting the excellent ſcience of aſtronomy. The vain hope of reading the fates of men, and the ſucceſs of their deſigns, has been one of the ſtrongeſt motives to induce them, in all countries, to an attentive obſervation of the celeſtial bodies; whence they have been taught to meaſure time, to mark the duration of ſeaſons, and to regulate the operations of agriculture.

Page 163. Wylle he teche me thay ſame artes ?] By the anſwer to this queſtion, we learn the neceſſary qualifications which are required in a candidate for Maſonry ; a good character, and an able capacity.

Page 163. Dothe all maçonnes kunne more then odher menne ?] The anſwer only implies, that though maſons have a better opportunity than the reſt of mankind, of improving in uſeful knowledge, a want of capacity in ſome, and of application in others, obſtructs their progreſs.

Page 163. Are maçonnes gudder menne then odhers ?] Maſons are not underſtood to be more virtuous in their lives and actions, than other men may be ; but it is an undoubted fact, that a ſtrict conformity to the rules of their profeſſion, may make them better men than they otherwiſe would be.

Page 164. Dothe maçonnes love eidher odher myghtylye as beeth ſayde ?] The anſwer to this queſtion is truly great, and

is

is judiciouſly remarked upon by the learned annotator.

By the anſwers to the three laſt queſtions, Maſonry is vindicated againſt all the objections of cavillers; its excellency is diſplayed; and every cenſure againſt it, on account of the tranſgreſſions of its profeſſors, entirely removed. No bad man can be enrolled in our records, if known to be ſo; but ſhould he impoſe upon us, and we unwarily are led to receive him, our endeavours are exerted to reform him: and, it is certain, by being a maſon, he will become a better ſubject to his ſovereign, and a more uſeful member to the ſtate.

Upon the whole, Mr. Locke's obſervations on this curious manuſcript, are well deſerving a ſerious and careful examination; and there remains little doubt, but the favourable opinion this philoſopher conceived of the ſociety of maſons before his admiſſion, was ſufficiently confirmed after his initiation.

THE HISTORY OF MASONRY IN ENGLAND.

ADVERTISEMENT.

IN the Firſt Edition we confined our remarks on the hiſtory of Maſonry to a particular period, and inſerted a detail of the principal tranſactions which then occurred. To render this part of the Book more complete, we have now extended our plan, and traced the progreſs of Maſonry from its firſt appearance in Britain, to the preſent time.

THE HISTORY OF MASONRY.

THE hiſtory of Britain, previous to the invaſion of the Romans, is ſo mixed with fable, as not to afford any ſatisfactory account either of the original inhabitants of the iſland, or of the arts practiſed by them. It appears, however, from the writings of the beſt hiſtorians, that they were not deſtitute of genius or taſte. There are yet in being the remains of ſome ſtupendous works executed by them much earlier than the time of the Romans, and theſe veſtiges of antiquity, though defaced by the cruel hand of time, diſplay no ſmall ſhare of ingenuity in the invention,

invention, and are convincing proofs that the ſcience of Maſonry was not unknown in thoſe rude ages.

The Druids are ſaid to have retained many uſages among them ſimilar to thoſe of maſons, but of what they chiefly conſiſted, we cannot, at this diſtance of time, with certainty, diſcover. Theſe philoſophers held their aſſemblies in woods and groves, and obſerved the moſt impenetrable ſecrecy in explaining their principles and opinions, which being known only to themſelves, muſt have periſhed with them.

The Druids were the prieſts of the Britons, Gauls, and other Celtic nations. They were divided into three claſſes; the bards, who were poets and muſicians, formed the firſt claſs; the vates, who were prieſts and phyſiologiſts, compoſed the ſecond claſs; and the third claſs conſiſted of the Druids, who added moral philoſophy to the ſtudy of phyſiology.

It is ſuggeſted that the Druids derived their ſyſtem of government from Pythagoras.

goras. Study and ſpeculation were the favourite purſuits of theſe philoſophers. In their private retreats they entered into a diſquiſition of the origin, laws, and properties of matter, the form and magnitude of the univerſe, and even the moſt ſublime and hidden ſecrets of nature. On theſe ſubjects they formed a variety of hypotheſes, which they delivered to their diſciples in verſe, that they might more eaſily retain them in memory, being bound by oath not to write them.

In this manner the Druids communicated their peculiar tenets, and under the veil of myſtery concealed every branch of uſeful knowledge. This ſecured to their order univerſal admiration and reſpect, while their religious inſtructions were every where received with reverence and ſubmiſſion. To them was committed the education of youth, and from their ſeminaries many valuable productions iſſued. They determined all cauſes, both eccleſiaſtical and civil; they taught philoſophy, aſtrology, politics, rites, and ceremonies; and

and in ſongs recommended the heroic deeds of great men to the imitation of poſterity.

It would be contrary to the intention of this treatiſe to enlarge further on the uſages that prevailed among theſe ancient philoſophers; on theſe we can offer but probable conjectures; it will therefore be more prudent to abbreviate our obſervations on this head, and, leaving the experienced maſon to make his own reflections on their affinity to the maſonic rites, haſten to relate occurrences of more importance and better authenticated.

Upon the arrival of the Romans in Britain, arts and ſciences began to flouriſh apace. In the progreſs of civilization, Maſonry came into eſteem, and was much encouraged by Cæſar, and ſeveral of the Roman generals, who ſucceeded him in the government of this iſland. At this period the maſons, though few in number, were remarkably diſtinguiſhed for their ſkill in architecture. We find them employed in erecting walls, forts,

forts, bridges, cities, temples, palaces, courts of juſtice, and other ſtately works. Hiſtory, however, is ſilent concerning their lodges or conventions, and tradition affords but an imperfect account of their uſages and cuſtoms.

The wars which ſoon after broke out between the conquerors and the conquered obſtructed the progreſs of Maſonry in Britain, and the Art continued in a low ſtate till the arrival of the Emperor Carauſius, when, under his auſpices, it revived. This general, having ſhaken off the Roman yoke, contrived every means to render his perſon and government acceptable to the people. As he poſſeſſed real merit, he encouraged learning and learned men, improved the country in the civil arts, and intended to have eſtabliſhed an empire in Britain. He collected workmen and artificers from all parts, and under his ſway they enjoyed peace and tranquillity. He held the maſons in great veneration, and appointed Albanus, his ſteward, principal ſuperintendant

tendant over their aſſemblies. Under this patron, the lodges or conventions of the fraternity were regularly conducted. The maſons, through the influence of Albanus, obtained a charter from Carauſius to hold a general council, at which this worthy knight preſided in perſon as Grand Maſter, and aſſiſted at the reception of many perſons. To this council the name of Aſſembly was afterwards given *. Albanus was born at

* An old MS. which was deſtroyed with many others in 1720, ſaid to have been in the poſſeſſion of Nicholas Stone, a curious ſculptor under Inigo Jones, contained the following particulars:

'St. Alban loved maſons well, and cheriſhed 'them much, and made their pay right good; for 'he gave them ijs. per weeke, and iijd. to their 'cheer †; whereas, before that time in all the land, 'a maſon had but a penny a day, and his meat, until St. Alban mended itt. And he gott them a 'charter from the King and his counſell for to hold 'a general counſell, and gave itt to name Aſſemblie. 'Thereat he was himſelfe, and did helpe to make 'maſons, and gave them good charges.'

† A MS. written in the reign of James II. before cited in this volume, contains an account of this circumſtance, and increaſes the weekly pay to 3 s. 6 d. and 3 d. a day for the bearers of burdens.

Verulam,

Verulam, (now St. Albans, in Hertfordſhire) of a noble family. In his youth he travelled to Rome, where he ſerved ſeven years under the Emperor Dioclesian. On his return home, by the example and perſuaſion of Amphibalus of Caer-leon (now Cheſter), who had accompanied him in his travels, he was converted to the Chriſtian faith, and in the tenth and laſt perſecution of the Chriſtians, was beheaded A. D. 303. He was the firſt who ſuffered martyrdom for the Chriſtian religion in Britain, of which the venerable Bede gives the following account. The Roman governor having been informed that St. Alban harboured a Chriſtian in his houſe, he ſent a party of ſoldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his gueſt *, and preſented himſelf to the officers.

* The garment which Alban wore upon this occaſion was called a *Caracalla*; it was a kind of cloak with a cowl, reſembling the veſtment of the Jewiſh prieſts. Walſingham relates, that it was preſerved in a large cheſt in the church of Ely, which

officers. He was carried before a magiſtrate, where he behaved with ſuch a manly freedom, and ſo powerfully ſupported the cauſe of his friend, as not only to incur the diſpleaſure of the judge, but to bring upon himſelf the puniſhment above ſpecified.

The old conſtitutions affirm that St. Alban was employed by Carauſius to environ the city of Verulam with a wall, and to build him a fine palace; and that the Emperor, as a reward for his diligence in executing theſe works, appointed him ſteward of his houſehold, and chief ruler of the realm. However this may be, there is great reaſon to believe, from the corroborating teſtimonies of ancient hiſto-

which was opened in the reign of Edward II. A. D. 1314; and Thomas Rudburn, another writer of equal authority, confirms this relation, and adds, That there was found with this garment an old Writing in theſe words: 'This is the Caracalla of 'St. Amphibalus, the monk and preceptor of St. 'Alban; in which that proto-martyr of England 'ſuffered death, under the cruel perſecution of 'Diocleſian againſt the Chriſtians.'

rians,

rians, that this knight was a celebrated architect, and a great encourager of good workmen. It cannot then be ſuppoſed that Free-maſonry ſhould be neglected under ſuch a patron.

After the departure of the Romans from Britain, Maſonry made but a ſlow progreſs, and was in a little time almoſt totally neglected. The irruptions of the Picts and Scots obliged the ſouthern inhabitants of the iſland to ſolicit the aſſiſtance of the Saxons, to repel theſe invaders. As the Saxons increaſed, the native Britons ſunk into obſcurity, and, ere long, yielded the ſuperiority to their protectors, and acknowledged their ſovereignty and juriſdiction. Theſe rough and ignorant heathens, deſpiſing every thing but war, ſoon put a finiſhing ſtroke to all the remains of ancient learning which had eſcaped the fury of the Picts and Scots. They continued their depredations, with unreſtrained rigour, till the arrival of ſome pious teachers from Wales and Scotland, when many of theſe ſa-

vages were reconciled to Chriſtianity, and the doctrines of that religion gained ground among them. As Chriſtianity ſpread, Maſonry was eſtabliſhed, and lodges began to be formed*. Theſe lodges, being under the direction of foreigners, were ſeldom convened, and never attained any degree of conſideration or importance.

Maſonry continued in this ſituation till the year 557, when Auſtin, with forty more monks, among whom the ſciences had been preſerved, came into England. Auſtin was commiſſioned by Pope Gregory, to baptize Ethelbert King of Kent, who appointed him the firſt archbiſhop of Canterbury. This monk and his aſſociates propagated the principles of the Chriſtian faith among the inhabitants of Britain, and by their influence, in little more than ſixty years, all the kings of the heptarchy were converted. The lodges now began to flouriſh under the patronage of Auſtin, and ſeveral foreigners came into England who introduced the Gothic

* See the Book of Conſtitutions.

ſtyle

ſtyle of building among the maſons. Auſtin appeared at the head of the fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rocheſter in 602.

Several expert maſons arrived in England from France in 680, who formed themſelves into lodges, under the direction of Bennet, abbot of Wirral, who was appointed by Kenred, king of Mercia, to inſpect their proceedings.

During the heptarchy, however, Maſonry continued in a low ſtate. In the year 856 it revived under the patronage of St. Swithin, who was employed by Ethelwolph, the Saxon king, to repair ſome pious houſes, and gradually improved till the reign of Alfred, A. D. 872, when, in the perſon of that prince, it found a zealous protector.

Maſonry has, for the moſt part, kept pace with the progreſs of learning, and we have generally found the patrons and encouragers of the latter moſt remarkable for cultivating and promoting the

former. No prince ever ſtudied more to poliſh and improve the underſtandings of his ſubjects than Alfred, and therefore no one could prove a better friend to Maſonry. By his indefatigable aſſiduity in the purſuit of knowledge, he induced his people to imitate his example, and thereby reformed their diſſolute and barbarous manners. Hume, in his hiſtory of Great Britain relates the following particulars of this prince:

Alfred uſually divided his time into three equal portions; one was employed in ſleep, and the refection of his body by diet and exerciſe; another in the diſpatch of buſineſs; and a third in ſtudy and devotion. That he might more exactly meaſure the hours, he made uſe of burning tapers of equal lengths, which he fixed in lanthorns; an expedient ſuited to that rude age when the geometry of dialing and the mechaniſm of clocks and watches were totally unknown. By this regular diſtribution of his time, though he often laboured under great bodily infirmities,

firmities, this martial hero, who fought in perſon fifty-ſix battles by ſea and land, was able, during a life of no extraordinary length, to acquire more knowledge and even to compoſe more books, than moſt ſtudious men, bleſt with greater leiſure and application, have, in more fortunate ages, made the object of their uninterrupted induſtry.

This prince was not negligent in encouraging the mechanical arts. Maſonry, therefore, claimed a great part of his attention. He invited, from all quarters, induſtrious foreigners to repeople his country, which had been laid deſolate by the ravages of the Danes. He introduced and encouraged manufactures of all kinds among them; no inventor or improver of any ingenious art did he ſuffer to go unrewarded; and he ſet apart a ſeventh part of his revenue for maintaining a number of workmen, whom he conſtantly employed in rebuilding his ruined cities, caſtles, palaces, and monaſteries. The univerſity of Oxford was founded by

him. On his death in 900, Edward ſucceeded to the throne.

During the reign of Edward, the maſons continued to hold their lodges, under the ſanction of Ethred, his ſiſter's huſband, and Ethelward, his brother, to whom he intruſted the care of the fraternity. Ethelward was a prince of great learning, and an able architect. He founded the univerſity of Cambridge.

Edward died in 924, and was ſucceeded by Athelſtane his ſon, who appointed his brother Edwin patron of the maſons. This prince procured a charter from Athelſtane, empowering them to meet annually in communication at York. In this city the firſt Grand Lodge of England was formed in 926, at which Edwin preſided as Grand Maſter *. Here many old writings were produced in Greek, Latin,

* A record of the ſociety, written in the reign of Edward IV. ſaid to have been in the poſſeſſion of the famous Elias Aſhmole, founder of the Muſeum at Oxford, and unfortunately deſtroyed, with other papers on the ſubject of Maſonry, at the Revolution,

Latin, and other languages, from which, it is ſaid, the conſtitutions of the Engliſh lodges have been extracted. Athelſtane kept

volution, gives the following account of the ſtate of Maſonry at this period.

'That though the ancient records of the Brotherhood in England were many of them deſtroyed or loſt in the wars of the Saxons and Danes, yet King Athelſtane, (the grandſon of King Alfred the Great, a mighty architect) the firſt anointed king of England, and who tranſlated the Holy Bible into the Saxon tongue, (A. D. 930) when he had brought the land into reſt and peace, built many great works, and encouraged many maſons from France, who were appointed overſeers thereof, and brought with them the charges and regulations of the lodges, preſerved ſince the Roman times; who alſo prevailed with the King to improve the conſtitution of the Engliſh lodges according to the foreign model, and to increaſe the wages of working maſons.

'That the ſaid King's brother, Prince Edwin, being taught Maſonry, and taking upon him the charges of a maſter maſon, for the love he had to the ſaid Craft, and the honourable principles whereon it is grounded, purchaſed a free charter of King Athelſtane, for the maſons having a correction among themſelves, (as it was anciently expreſſed) or a freedom and power to regulate themſelves, to amend what might happen amiſs, and

kept his court for ſome time at York, where he received ſeveral embaſſies from foreign princes, with rich preſents of various kinds. He was loved, honoured, and admired by all the princes of Europe, who ſought his friendſhip and courted his alliance. He was a mild ſovereign, a kind brother, and a true friend. The only blemiſh that hiſtorians find in the whole reign of Athelſtane, is the ſuppoſed murder of his brother Edwin. This youth was diſtinguiſhed for his virtues, and having died two years before his brother, a falſe report was ſpread of his be-

'to hold a yearly communication and general aſ-
'ſembly.

'That accordingly Prince Edwin ſummoned all
'the maſons in the realm to meet him in a congre-
'gation at York, who came and compoſed a gene-
'ral lodge, of which he was Grand Maſter; and
'having brought with them all the writings and
'records extant, ſome in Greek, ſome in Latin,
'ſome in French, and other languages, from the
'contents thereof that aſſembly did frame the con-
'ſtitution and charges of an Engliſh lodge, made a
'law to preſerve and obſerve the ſame in all time
'coming, and ordained good pay for working ma-
'ſons, &c.'

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ing wrongfully put to death by him. But this action is ſo improbable in itſelf, ſo inconſiſtent with the character of Athelſtane, and indeed ſo ſlenderly atteſted, as to be undeſerving of a place in hiſtory *.

The

* The excellent writer of the life of King Athelſtane †, has given ſo clear and ſo perfect a view of this event, that the reader cannot receive greater ſatisfaction than in that author's own words.

The buſineſs of Edwin's death, is a point the moſt obſcure in the ſtory of this King, and, to ſay the truth, not one even of our beſt hiſtorians, hath written clearly, or with due attention, concerning it. The fact, as commonly received, is this: The King ſuſpecting his younger brother Edwin, of deſigning to deprive him of his crown, cauſed him, notwithſtanding his proteſtations of innocency, to be put on board a leaky ſhip, with his armour-bearer and page. The young prince, unable to bear the ſeverity of the weather, and want of food, deſperately drowned himſelf. Some time after, the King's cup-bearer, who had been the chief cauſe of this act of cruelty, happened, as he was ſerving the King at table, to trip with one foot, but recovering himſelf with the other, 'See,' ſaid he pleaſantly, 'how brothers afford each other 'help;' which ſtriking the King with the remembrance of what himſelf had done, in taking off

* Biog. Brit. vol. i. p. 63.

kept his court for ſome time at York, where he received ſeveral embaſſies from foreign princes, with rich preſents of various kinds. He was loved, honoured, and admired by all the princes of Europe, who ſought his friendſhip and courted his alliance. He was a mild ſovereign, a kind brother, and a true friend. The only blemiſh that hiſtorians find in the whole reign of Athelſtane, is the ſuppoſed murder of his brother Edwin. This youth was diſtinguiſhed for his virtues, and having died two years before his brother, a falſe report was ſpread of his be-

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ing

ing wrongfully put to death by him. But this action is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving of a place in history *.

The

* The excellent writer of the life of King Athelstane †, has given so clear and so perfect a view of this event, that the reader cannot receive greater satisfaction than in that author's own words.

The business of Edwin's death, is a point the most obscure in the story of this King, and, to say the truth, not one even of our best historians, hath written clearly, or with due attention, concerning it. The fact, as commonly received, is this: The King suspecting his younger brother Edwin, of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocency, to be put on board a leaky ship, with his armour-bearer and page. The young prince, unable to bear the severity of the weather, and want of food, desperately drowned himself. Some time after, the King's cup-bearer, who had been the chief cause of this act of cruelty, happened, as he was serving the King at table, to trip with one foot, but recovering himself with the other, 'See,' said he pleasantly, 'how brothers afford each other 'help;' which striking the King with the remembrance of what himself had done, in taking off

† Biog. Brit. vol. i. p. 63.

The activity and princely conduct of Edwin qualified him, in every reſpect, to preſide over ſo celebrated a body of men

Edwin, who might have helped him in his wars, he cauſed that buſineſs to be more thoroughly examined, and finding his brother had been falſely accuſed, cauſed his cup-bearer to be put to a cruel death, endured himſelf ſeven years ſharp penance, and built the two monaſteries of Middleton and Michelneſs, to atone for this baſe and bloody fact *.

Dr. Howel, ſpeaking of this ſtory, treats it as if very indifferently founded, and, on that account, unworthy of credit †. Simeon of Durham, and the Saxon chronicle, ſay no more, than that Edwin was drowned by his brother's command, in the year 933 ‡. Brompton places it in the firſt, or at fartheſt in the ſecond year of his reign; and he tells us the ſtory of the rotten ſhip, and of his puniſhing the cup-bearer §. William of Malmſbury, who is very circumſtantial, ſays, he only tells us what he heard ‖; but Matthew, the flower-gatherer ⸸, ſtamps the whole down as an indubitable truth. Yet theſe diſcordant dates are not to be accounted for. If he was drowned in the ſecond, he could not be alive in the tenth year of the King, the firſt is the more probable date, becauſe about that time there cer-

* Speed's Chronicle, Book vii. chap. 38. † Gen. Hiſt. P. iv. c. 2. § 10. ‡ Simeon Dunelm. p. 154. Chron. Saxon. p. 111. § Chronicon. p. 828. ‖ De Geſt. R. A. lib. ii. ⸸ Matth. Florileg.

tainly

men as the maſons. Under him they were employed in repairing and building many churches and other edifices, which had been deſtroyed by the ravages of the Danes and other invaders, not only in the city of York, but at Beverley, and other places. On the death of Edwin, Athelſtane undertook the direction of the lodges,

tainly was a conſpiracy againſt King Athelſtane, in order to dethrone him, and put out his eyes, yet he did not put the author of it to death; is it likely then that he ſhould order his brother to be thrown into the ſea upon bare ſuſpicion? But the reader muſt remember, that we cite the ſame hiſtorians, who have told us this ſtory, to prove that Athelſtane was unanimouſly acknowledged King, his brethren being too young to govern; one would think then, they could not be old enough to conſpire. If we take the ſecond date, the whole ſtory is deſtroyed; the King could not do ſeven years penance, for he did not live ſo long; and as for the tale of the cupbearer, and his ſtumbling at the King's table, the ſame ſtory is told of Earl Godwin, who murdered the brother of Edward the Confeſſor. Laſtly, nothing is clearer from hiſtory, than that Athelſtane was remarkably kind to his brethren and ſiſters, for whoſe ſakes he lived ſingle, and therefore one would think his brother had leſs temptation to conſpire againſt him.

and propagated the art of Maſonry in peace and ſecurity.

When Athelſtane died, the maſons diſperſed, and continued in an unſettled ſtate till the reign of Edgar in 960, when they were again collected by St. Dunſtan. Under the auſpices of this patron they were employed in rearing ſome pious ſtructures, but meeting with little encouragement, their lodges ſoon declined. After Edgar's death, Maſonry remained in a low condition upwards of fifty years. It began to revive under the patronage of Edward the Confeſſor, in 1041, and ſeveral great works were executed by this prince. He rebuilt Weſtminſter Abbey, aſſiſted by Leofrick, earl of Coventry, whom he had appointed to ſuperintend the maſons. The Abbey of Coventry, and many other ſtructures, were alſo finiſhed by this accompliſhed architect.

William the Conqueror acquired the crown of England in 1066: he appointed Gundulph, biſhop of Rocheſter, and Roger de Montgomery, joint patrons

of

of the maſons, who at this time excelled both in civil and military architecture. Under the auſpices of theſe patrons, the fraternity were employed in building the Tower of London, which was completed in the reign of William Rufus, who rebuilt London bridge with wood, and firſt conſtructed the palace and hall of Weſtminſter in 1087. On the acceſſion of Henry I, the lodges continued to be held; and from this prince the firſt Magna Charta, or charter of liberties, was obtained by the Normans. Stephen ſucceeded Henry in 1135, and employed the fraternity in building a chapel at Weſtminſter, now the Houſe of Commons, and ſeveral other works. Theſe were finiſhed under the direction of Gilbert de Clare, marquis of Pembroke, who at this time preſided over the lodges.

During the reign of Henry II. the grand maſter of the Knights Templars ſuperintended the maſons, and employed them in building their Temple in Fleet-ſtreet, A. D. 1155. Maſonry continued under

under the patronage of this Order till the year 1199, when John ſucceeded his brother Richard in the crown of England. Peter de Colechurch was then appointed Grand Maſter. He began to rebuild London bridge with ſtone, which was finiſhed by William Alcmain in 1209. Peter de Rupibus ſucceeded Peter de Colechurch in the office of Grand Maſter, and Geoffrey Fitz-Peter, chief ſurveyor of the king's works, acted as deputy under him. Maſonry flouriſhed under the auſpices of theſe two artiſts, during the remainder of this and the following reign.

On the acceſſion of Edward I. A. D. 1272, the care of the lodges was entruſted to Walter Giffard, archbiſhop of York; Gilbert de Clare, earl of Glouceſter; and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagues. Theſe architects ſuperintended the finiſhing of Weſtminſter Abbey, which had been begun in 1220, during the minority of Henry III. In the reign of Edward II. the fraternity were employed in building

building Exeter and Oriel colleges, Oxford; Clare-hall, Cambridge; and many other ſtructures; under the auſpices of Walter Stapleton, biſhop of Exeter, who had been appointed patron of the maſons in 1307.

Maſonry flouriſhed in England in the reign of Edward III. This prince became the patron of ſcience, and the encourager of literature. He applied with indefatigable aſſiduity to the conſtitutions of the Order; he reviſed and meliorated the ancient charges, and added ſeveral wiſe regulations to the original code of laws, by which the fraternity had been governed. He patronized the lodges, and appointed five deputies under him to inſpect their proceedings, viz. 1. John de Spoulee, who rebuilt St. George's chapel at Windſor, where the order of the garter was firſt inſtituted, A. D. 1350; 2. William a Wickham, afterwards biſhop of Wincheſter, who rebuilt the caſtle of Windſor at the head of 400 free-maſons, A. D. 1357; 3. Robert a Barnham, who

finiſhed St. George's hall at the head of 250 free-maſons, with other works in the caſtle, A. D. 1375; 4. Henry Yeuele, (called in the old records, the King's free-maſon) who built the Charter-houſe in London; King's hall, Cambridge; and Queenborough caſtle; and who alſo rebuilt St. Stephen's chapel, Weſtminſter; and 5. Simon Langham, abbot of Weſtminſter, who rebuilt the body of that cathedral as it now ſtands. From ſome old records ſtill extant it appears, that at this period lodges were numerous, and that communications of the fraternity were held under the protection of the civil magiſtrate *.

Richard

* An old record of the Society runs thus:

'In the glorious reign of King Edward III. when 'lodges were more frequent, the Right Worſhipful 'the Maſter and Fellows, with conſent of the lords 'of the realm, (for moſt great men were then ma-'ſons) ordained,

'That for the future, at the making or admiſ-'ſion of a brother, the conſtitution and the ancient 'charges ſhould be read by the Maſter or Warden.

'That

Richard II. having ſucceeded his grandfather Edward III. in 1377, William a Wickham was continued Grand Maſter. He

'That ſuch as were to be admitted maſter-maſons, 'or maſters of work, ſhould be examined whether 'they be able of cunning to ſerve their reſpective 'lords, as well the loweſt as the higheſt, to the ho-'nour and worſhip of the aforeſaid art, and to the 'profit of their lords; for they be their lords that 'employ and pay them for their ſervice and travel.'

The following particulars are alſo contained in a very old MS. of which a copy is ſaid to have been in the poſſeſſion of the late George Payne, Eſq; Paſt Grand Maſter.

'That when the Maſter and Wardens meet in a 'lodge, if need be, the ſheriff of the county, or the 'mayor of the city, or alderman of the town, in 'which the congregation is held, ſhould be made 'fellow and ſociate to the Maſter, in help of him 'againſt rebels, and for upbearing the rights of the 'realm.

'That entered prentices, at their making, were 'charged not to be thieves or thieves-maintainers; 'that they ſhould travel honeſtly for their pay, and 'love their fellows as themſelves, and be true to 'the king of England, and to the realm, and to the 'lodge.

'That at ſuch congregations it ſhall be inquired, 'whether any maſter or fellow has broke any of the 'articles agreed to; and if the offender, being duly 'cited

He afterwards rebuilt Weſtminſter-hall as it now ſtands; and employed the fraternity in building New College, Oxford, and Wincheſter college, both of which he founded at his own expence.

Henry, duke of Lancaſter, taking advantage of Richard's abſence in Ireland, got the parliament to depoſe him, and next year cauſed him to be murdered. Thus he ſupplanted his couſin, and mounted the throne by the name of Henry IV. He appointed Thomas Fitz Allen, earl of Surrey, Grand Maſter. In this reign the Guildhall of London was built. The King dying in 1413, Henry V. ſucceeded

'cited to appear, prove rebel, and will not attend, 'then the lodge ſhall determine againſt him, that he 'ſhall forſwear (or renounce) his maſonry, and ſhall 'no more uſe this craft, the which if he preſume 'for to do, the ſheriff of the county ſhall priſon 'him, and take all his goods into the King's hands, 'till his grace be granted him and iſſued. For 'this cauſe principally have theſe congregations 'been ordained, that as well the loweſt as the high-'eſt ſhould be well and truly ſerved in this art fore-'ſaid, throughout all the kingdom of England. 'Amen, ſo mote it be.'

to

to the crown; when Henry Chicheley, archbiſhop of Canterbury, obtained the direction of the fraternity; and under the auſpices of this patron, lodges and communications were frequent.

Henry VI. a minor, ſucceeding to the throne in 1422, the parliament endeavoured to diſturb the maſons, by paſſing the following act to prohibit their chapters and conventions:

3 Hen. VI. cap. 1. A. D. 1425.

MASONS *ſhall not confederate in chapters or congregations.*

'WHEREAS, by the yearly congrega-
'tions and confederacies made by the
'maſons in their general aſſemblies, the
'good courſe and effect of the ſtatutes of
'labourers be openly violated and broken,
'in ſubverſion of the law, and to the
'great damage of all the commons; our
'ſovereign lord the King, willing in this
'caſe to provide a remedy, by the advice
'and conſent aforeſaid, and at the ſpecial
'requeſt of the commons, hath ordained

'and

'and eſtabliſhed, that ſuch chapters and 'congregations ſhall not be hereafter 'holden; and if any ſuch be made, they 'that cauſe ſuch chapters and congrega-'tions to be aſſembled and holden, if they 'thereof be convict, ſhall be judged for 'felons: and that the other maſons, that 'come to ſuch chapters or congregations, 'be puniſhed by impriſonment of their 'bodies, and make fine and ranſome at 'the king's will *.'

This

* Judge Coke gives the following opinion on this ſtatute:

'All the ſtatutes concerning labourers before this 'act, and whereunto this act doth refer, are repealed 'by the ſtatute of 5 Eliz. cap. 4. *about* A. D. 1562, 'whereby the cauſe and end of making this act is 'taken away, and conſequently the act is become of 'no force; for *ceſſante ratione legis, ceſſat ipſa lex:* 'and the indictment of felony upon this ſtatute muſt 'contain, That thoſe chapters and congregations 'are to the violating and breaking of the good 'courſe and effect of the ſtatutes of labourers; 'which now cannot be ſo alleged, becauſe theſe 'ſtatutes be repealed. Therefore this would be 'put out of the charge of juſtices of the peace.' INSTITUTES, Part III. fol. 19.

It

This act was never once put in force, nor the fraternity deterred from aſſembling as uſual under archbiſhop Chicheley, who ſtill continued to preſide over them. Notwithſtanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary ſet of men, lodges were formed in different parts of the kingdom; and tranquillity, joy, and felicity reigned among the fraternity *.

As

It is plain, from the above opinion, that this act, though never expreſsly repealed, can have no force at preſent. The maſons may reſt very quiet, may continue to hold their aſſemblies, and may propagate their myſteries, as long as their conformity to their profeſſed principles entitles them to the ſanction of government. Maſonry is too well known in this country, to raiſe any ſuſpicion in the legiſlature. The greateſt perſonages have preſided over the ſociety, and under their auſpicious government, at different times, an acquiſition of patrons, both great and noble, has been made. It would therefore be abſurd to imagine, that any legal attempt will ever be thought of to diſturb the peace and harmony of a ſociety ſo truly reſpectable and ſo highly honoured.

* The Latin Regiſter of William Molart, prior of Canterbury, in manuſcript, pap. 88. entitled, 'Liberatio

As the attempt of parliament to ſuppreſs the lodges and communications of maſons renders the tranſactions of this period worthy our attention, it may not be improper to ſtate ſome of the circumſtances which are ſuppoſed to have given riſe to this ſevere edict.

The Duke of Bedford, at that time regent of the kingdom, being in France, the regal power was veſted in his brother Humphrey, Duke of Glouceſter *, who was

'Liberatio generalis Domini Gulielmi Prioris Ec-'cleſiæ Chriſti Cantuarienſis, erga Faſtum Natalis 'Domini 1429,' informs us, that, in the year 1429, during the minority of this prince, a reſpectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbiſhop; at which were preſent Thomas Stapylton, the Maſter; John Morris, cuſtos de la lodge lathomorum, or warden of the lodge of maſons; with fifteen fellow-crafts, and three entered apprentices, all of whom are particularly named.

* This prince is ſaid to have received a more learned education than was uſual in his age, to have founded one of the firſt public libraries in England, and to have been a great patron of learned men. If the records of the ſociety may be relied on, we have

was ſtyled protector and guardian of the kingdom. The care of the young king's perſon and education was entruſted to Henry Beaufort, biſhop of Wincheſter, the Duke's uncle. The biſhop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aſpired to the government of affairs, he had continual diſputes with his nephew the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Being inveſted with power, he ſoon began to ſhew his pride and haughtineſs, and he wanted not followers and agents, who were buſy to augment his influence *.

The

have reaſon to believe, that he was particularly attached to the maſons, that he was admitted into their Order, and that he aſſiſted at the initiation of King Henry in 1442.

* In a parliament held at Weſtminſter on the 17th of November 1423, to anſwer a particular end, it was ordained, 'That if any perſon, committed for 'grand or petty treaſon, ſhould wilfully break out 'of priſon, and eſcape from the ſame, it ſhould be 'deemed

The animoſity between the uncle and nephew daily increaſed, and the authority of

' deemed petty treaſon, and his goods be forfeited ‡. About this time, one William King, of Womolton in Yorkſhire, ſervant to Sir Robert Scott, lieutenant of the Tower, pretended, that he had been offered by Sir John Mortimer, (couſin to the lately deceaſed Edward Mortimer, earl of March, the neareſt in blood to the Engliſh crown, and then a priſoner in the Tower) ten pounds to buy him clothes, with forty pounds a year, and to be made an earl, if he would aſſiſt Mortimer in making his eſcape; that Mortimer ſaid, he would raiſe 40,000 men on his enlargement, and would ſtrike off the heads of the rich biſhop of Wincheſter, the duke of Glouceſter, and others. This fellow undertook to prove upon oath the truth of his aſſertion. A ſhort time after, a ſcheme was formed to cut off Mortimer, and an opportunity ſoon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was ſuddenly purſued, ſeized, brought back, accuſed of breaking out of priſon, and of attempting his eſcape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late ſtatute, and afterwards beheaded.

The death of Mortimer occaſioned great murmuring and diſcontent among the people, and

‡ Wolſe's Chronicle, publiſhed by Stowe.

threatened

of parliament, at length, was obliged to interpoſe. On the laſt day of April, 1425, the parliament met at Weſtminſter. The ſervants and followers of the peers coming thither, armed with clubs and ſtaves, occaſioned its being named THE BATT PARLIAMENT. Several laws were then made, and among the reſt, the act for aboliſhing the ſociety of maſons*; at leaſt for preventing their aſſemblies

threatened a ſpeedy ſubverſion of thoſe in power. Many hints were thrown out, both in public and private aſſemblies, of the fatal conſequences which were expected to ſucceed this commotion. The amazing progreſs it made, juſtly alarmed the ſuſpicions of the ambitious prelate, who ſpared no pains to exert his power on the occaſion.

* Dr. Anderſon, in the firſt edition of the Book of Conſtitutions, in a note, makes the following obſervation on this act:

'This act was made in ignorant times, when 'true learning was a crime, and geometry con-'demned for conjuration; but it cannot derogate 'from the honour of the ancient fraternity, who, 'to be ſure, would never encourage any ſuch con-'federacy of their working brethren. By tradition 'it is believed, that the parliament were then too 'much influenced by the illiterate clergy, who

blies and congregations. As their meetings were ſecret, it can raiſe no ſurpriſe that they ſhould attract the attention of the aſpiring prelate, renew his apprehenſion, and incur his diſpleaſure †.

Sovereign

'were not accepted maſons, nor underſtood architecture, (as the clergy of ſome former ages) and 'were generally thought unworthy of this brotherhood. Thinking they had an indefeaſible right 'to know all ſecrets, by virtue of auricular confeſſion, and the maſons never confeſſing any thing 'thereof, the ſaid clergy were highly offended, and 'at firſt ſuſpecting them of wickedneſs, repreſented 'them as dangerous to the ſtate during that minority, and ſoon influenced the parliament to lay 'hold of ſuch ſuppoſed arguments of the working 'maſons, for making an act that might ſeem to 'reflect diſhonour upon even the whole fraternity, 'in whoſe favour ſeveral acts had been before and 'after that period made.'

† The biſhop was diverted from his perſecution of the maſons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Weſtminſter, where he had been taking the uſual charges of his high office, he received a ſpecial meſſage, while ſeated at dinner, from the duke of Glouceſter, requiring his immediate attendance. He immediately repaired

to

Sovereign authority, however, being veſted in the duke of Glouceſter, as protector to the palace, and being introduced into the preſence, the duke commanded his lordſhip to ſee that the city was properly watched the following night, as he expected his uncle would endeavour to make himſelf maſter of it by force, unleſs ſome effectual means were adopted to ſtop his progreſs. This command was ſtrictly obeyed; and, at nine o'clock the next morning, the biſhop of Wincheſter, with his ſervants and followers, attempted to enter the city by the bridge, but were prevented by the vigilance of the citizens; who, having been previouſly apprized of their deſign, repelled them by force. This unexpected repulſe enraged the haughty and imperious prelate, who immediately collected a numerous body of archers and other men at arms, and commanded them to aſſault the gate with ſhot. The citizens directly ſhut up their ſhops, and crowded to the bridge in great numbers, when a general maſſacre would certainly have enſued, had it not been for the timely interpoſition and prudent adminiſtration of the mayor and aldermen, who happily ſtopt all violent meaſures, and, in all probability, prevented a great effuſion of blood.

The archbiſhop of Canterbury, and Peter, duke of Coimbra, eldeſt ſon of the King of Portugal, with ſeveral others, endeavoured to appeaſe the fury of the two contending parties, and, if poſſible, to bring about a reconciliation between them; but all to no purpoſe, neither party would yield. They rode eight or ten times backwards and forwards,

tector of the realm, the execution of the laws, and all that related to the civil magiſtrate, centered in him: a fortunate circumſtance for the maſons at this critical juncture. The Duke, knowing them

uſing every ſcheme they could think of to prevent further extremities, before they could ſucceed in their mediation, or bring the parties to a conformity; at laſt it was agreed on both ſides, that all hoſtile proceedings ſhould drop, and the matter be referred to the award of the duke of Bedford. Upon this, peace was reſtored, and the city remained in quiet for the preſent.

The biſhop loſt no time in tranſmitting his caſe to the duke of Bedford; and in order to gloſs it over with the beſt colours, he wrote the following letter:

'RIGHT high and mighty prince, and my right 'noble, and after one, leiueſt [earthly] lord; I re-'commend me unto your grace with all my heart. 'And as you deſire the welfare of the King our ſove-'reign lord, and of his realms of England and 'France, your own weal [health] with all yours, 'haſte you hither: For by my troth, if you tarry 'long, we ſhall put this land in jeopardy [adven-'ture] with a field, ſuch a brother you have here; 'God make him a good man. For your wiſdom 'well knoweth that the profit of France ſtandeth 'in the welfare of England, &c. The bleſſed 'Trinity keep you. Written in great haſte at 'London,

them to be innocent of the accuſations laid againſt them, not only protected them,

'London, on All-hallowen-even, the 31ſt of Octo-'ber, 1425.

'By your ſervant, to my lives end,

'HENRY, WINCHESTER.'

This tremendous letter had the deſired effect, and haſtened the return of the duke of Bedford to London, where he arrived on the 10th of January, 1425-6. On the 21ſt of February he held a great council at St. Albans, adjourned it to the 15th of March at Northampton, and the 25th of June at Leiceſter. Batts and ſtaves being now prohibited, the followers of the members of parliament attended with ſtones in a ſling, and plummets of lead. The duke of Bedford employed the authority of parliament to reconcile the differences which had broke out betwixt his brother and the biſhop of Wincheſter; and he obliged theſe rivals to promiſe before that aſſembly, that they would bury all quarrels in oblivion. Thus the long wiſhed for peace between theſe two great perſonages, was, to all appearance, accompliſhed.

The duke of Glouceſter, during the diſcuſſion of this matter before parliament, exhibited the following charge, among five others, againſt the biſhop of Wincheſter: 'That he had, in his letter to the 'duke of Bedford at France, plainly declared his 'malicious purpoſe of aſſembling the people, and 'ſtirring up a rebellion in the nation, contrary to 'the king's peace.'

The biſhop's anſwer to this accuſation was, 'That 'he never had any intention to diſturb the peace of

them, but transferred the charge of rebellion, ſedition, and treaſon, from them, to the biſhop of Wincheſter, and his fol-

'the nation, or raiſe any rebellion; but that he 'ſent to the duke of Bedford to ſolicit his ſpeedy re-'turn to England to ſettle all thoſe differences which 'were ſo prejudicial to the peace of the kingdom: 'That though he had indeed written in the letter, '*That if he tarried, we ſhould put the land in ad-'venture by a field, ſuch a brother you have here*; 'he did not mean it of any deſign of his own, but 'concerning the ſeditious aſſemblies of maſons, 'carpenters, tylers, and plaiſterers; who, being 'diſtaſted by the late act of parliament againſt the 'exceſſive wages of thoſe trades, had given out 'many ſeditious ſpeeches and menaces againſt cer-'tain great men, which tended much to rebellion †: 'That the duke of Glouceſter did not uſe his en-'deavour, as he ought to have done in his place, 'to ſuppreſs ſuch unlawful aſſemblies; ſo that he 'feared the king, and his good ſubjects, muſt have 'made a field to withſtand them; to prevent which, 'he chiefly deſired the duke of Bedford to come over.'

As the maſons are unjuſtly ſuſpected of having given riſe to ſome of the civil commotions of this period, I thought it neceſſary to inſert the foregoing particulars, in order to clear them from this falſe charge. Moſt of the circumſtances here mentioned, are extracted from Wolfe's Chronicle publiſhed by Stowe.

† The above particulars are extracted from one of Elias Aſhmole's MSS. on the ſubject of Free-maſonry.

lowers;

lowers; who, he aſſerted, were the firſt to diſturb the public peace, and kindle the flames of civil diſcord.

The biſhop of Wincheſter, ſenſible that his actions were not to be juſtified by the laws of the land, prevailed with the King, through the interceſſion of the parliament, whom his riches had particularly intereſted in his favour, to grant him letters of pardon for all offences committed by him, contrary to the ſtatute of proviſors, and other acts of præmunire. Five years after this, he procured another pardon, under the great ſeal, for all ſorts of crimes whatever, from the creation of the world to the 26th of July 1437.

The Duke of Glouceſter, notwithſtanding all the cardinal's precautions, in 1442, drew up freſh articles of impeachment againſt him, and preſented them with his own hands to the King; deſiring that judgment might be paſſed upon him, according to his crimes. The king referred the matter to his council, who took it under their conſideration; but, being

principally eccleſiaſtics, they favoured the cardinal. At laſt, the duke, wearied out with their tedious delays and fraudulent dealings, dropt the proſecution, and the cardinal eſcaped.

Nothing could remove the inveteracy* of the cardinal againſt the duke of Glou-

* The Biſhop planned the following ſcheme at this time to irritate the duke of Glouceſter: His dutcheſs, the daughter of Reginald lord Cobham, had been accuſed of the crime of witchcraft, and it was pretended that a waxen figure of the King was found in her poſſeſſion; which ſhe, and her aſſociates, Sir Roger Bolingbroke, a prieſt, and one Margery Jordan of Eye, melted in a magical manner before a ſlow fire, with an intention of making Henry's force and vigour waſte away by like inſenſible degrees. The accuſation was well calculated to affect the weak and credulous mind of the King, and gain belief in an ignorant age. The dutcheſs was brought to trial, with her confederates, and the priſoners were pronounced guilty: the dutcheſs was condemned to do public penance in London for three days, and to ſuffer perpetual impriſonment; the others were executed.

The protector, provoked at ſuch repeated inſults offered to his dutcheſs, made a noble and ſtout reſiſtance to theſe moſt abominable and ſhameleſs proceedings, but it unfortunately ended in his own deſtruction.

ceſter;

ceſter; he was reſolved to deſtroy a man whoſe popularity might become dangerous, and whoſe reſentment he had ſo much reaſon to apprehend. The Duke had ever been a ſtrenuous oppoſer of every meaſure contrary to the public good. By his prudence, as well as the authority of his birth and ſtation, he had prevented an abſolute ſovereign power from being veſted in the King's perſon. This enabled Wincheſter to gain many partiſans, who were eaſily brought to concur in the ruin of the prince.

In order to effectuate the plan the enemies of this prince had concerted to murder him, a parliament was ſummoned to meet at St. Edmondſbury in 1447, where they expected he would lie entirely at their mercy. As ſoon as he appeared, on the ſecond day of the ſeſſions, he was accuſed of treaſon, and thrown into priſon; where he was found the next day, baſely and ſhamefully murdered. It was pretended, that his death was natural; but though his body, which was expoſed

to public view, bore no marks of outward injury, no one doubted that he had fallen a ſacrifice to the vengeance of his enemies. Five of his ſervants were tried for aiding him in his treaſons, and condemned to be hanged, drawn, and quartered. They were hanged accordingly, cut down alive, ſtripped naked, and marked with a knife to be quartered; when the marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and ſaved their lives: the moſt barbarous kind of mercy that can poſſibly be imagined!

Thus fell that great prince the duke of Glouceſter. His death was univerſally lamented throughout the whole kingdom. He had long obtained, and deſerved well, the ſirname of GOOD. He was a lover of his country, a friend to good men, the protector of the maſons, a patron of the learned, and an encourager of every work worthy of everlaſting memorial. His inveterate proſecutor, the hypocritical biſhop, ſtung with remorſe, ſcarce

ſcarce ſurvived him two months; when, after a long life ſpent in falſehood and politics, he ſunk into oblivion, with all the daggers of divine vengeance ſticking in his heart *.

After the death of the cardinal the maſons continued to hold their lodges

* The wickedneſs of the Cardinal's life, and his mean, baſe, and unmanly death, will ever be a bar againſt any vindication of his memory for the good which he did while alive, or which the money he had amaſſed could do after his deceaſe. When in his laſt moments he was heard to utter theſe mean expreſſions: 'Why ſhould I die, who am 'poſſeſſed of ſo much wealth? If the whole king-'dom could ſave my life, I am able by my policy 'to preſerve it, or by my money to purchaſe it. 'Will not death be bribed, nor money do every 'thing?' The inimitable Shakeſpeare, after giving a moſt horrible picture of deſpair, and a tortured conſcience, in the perſon of the cardinal, introduces King Henry to him with theſe ſharp and piercing words:

'Lord cardinal, if thou think'ſt on heav'n's bliſs,
'Lift up thy hand, make ſignal of that hope.'
——He dies, and makes no ſign.

Hen. VI. Act 3.

'The memory of the wicked ſhall rot, but the un-'juſtly perſecuted ſhall be had in everlaſting remem-'brance.'

without dread or apprehenſion. The King being initiated into the Order in the year 1442, he was very intent on obtaining a thorough knowledge of the Art. He peruſed the ancient charges *, reviſed the conſtitutions, and, with the conſent of his council, preſided in perſon over the maſons. Many lords and gentlemen of the court followed his Majeſty's ex-

* A record in the reign of Edward IV. runs thus: 'The company of maſons, being otherwiſe termed 'free-maſons, of auntient ſtaunding and good reckoninge, by means of affable and kind meetyngs 'dyverſe tymes, and as a lovinge brotherhode uſe 'to doe, did frequent this mutual aſſembly in the 'tyme of Henry VI. in the twelfth yeare of his 'moſt gracious reign, A. D. 1434.' The ſame record ſays farther, 'That the charges and laws of 'the free-maſons have been ſeen and peruſed by our 'late Soveraign King Henry VI. and by the lords 'of his moſt honourable council, who have allowed 'them, and declared, That they be right good 'and reaſonable to be holden, as they have been 'drawn out and collected from the records of auntient tymes,' &c. &c.

From all which it appears, that before the troubles which happened in the reign of this unfortunate prince, free maſons were in high eſtimation.

ample,

ample, and Maſonry once more flouriſhed in England *. The King nominated William Wanefleet, biſhop of Wincheſter, Grand Maſter, who afterwards built Magdalene College, Oxford, and many other pious houſes, at his own expence. Eton College, near Windſor, and King's College, Cambridge, were built under the

* While theſe tranſactions were carrying on in England, the maſons were countenanced and protected in Scotland by King James I. After his return from captivity, he became the patron of the learned, and a zealous encourager of Maſonry. The Scottiſh records relate, that he honoured the lodges with his royal preſence; that he ſettled a yearly revenue of four pounds Scots (an Engliſh noble), to be paid by every maſter-maſon in Scotland, to a Grand Maſter, choſen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties, and every new brother at entrance paid him alſo a fee. His office empowered him to regulate in the fraternity what ſhould not come under the cognizance of law-courts. To him appealed both maſon and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and, in his abſence, they appealed to his Deputy or Grand Warden, that reſided next to the premiſes.

direction of Wanefleet. Henry alſo founded Chriſt's College, Cambridge; and his queen, Margaret of Anjou, Queen's College, in the ſame univerſity.

Maſonry continued to flouriſh in England till the peace of the kingdom was interrupted by the civil wars between the two royal houſes of York and Lancaſter, when it fell into an almoſt total neglect, and continued in that ſtate till 1471, when it began to revive, under the auſpices of Richard Beauchamp, biſhop of Sarum. This prelate had been appointed Grand Maſter by Edward IV. and had been honoured with the title of chancellor of the garter for repairing the caſtle and chapel of Windſor.

During the ſhort reigns of Edward V. and Richard III. Maſonry was on the decline; but on the acceſſion of Henry VII. A. D. 1485, it came again into eſteem, under the patronage of the Maſter and fellows of the order of St. John at Rhodes (now Malta), who aſſembled their grand lodge in 1500, and choſe Henry

Henry their protector. Under the royal auſpices the fraternity revived their aſſemblies, and Maſonry reſumed its priſtine ſplendor. A grand lodge was formed in the palace, on the 24th of June 1502, at which the King preſided in perſon as Grand Maſter; and having appointed John Iſlip, abbot of Weſtminſter, and Sir Reginald Bray, knight of the garter, his wardens for the occaſion, he proceeded in ample form to the eaſt end of Weſtminſter Abbey, and laid the foundation ſtone of that famous piece of Gothic architecture, known by the name of Henry VII.'s Chapel. Under the direction of Sir Reginald Bray, the palace of Richmond was afterwards built, and many other ſtately works.

Henry VIII. ſucceeded his father in 1509, and appointed Cardinal Wolſey Grand Maſter. This prelate built Hampton Court, Whitehall, Chriſt Church College, Oxford, and ſeveral other good edifices; all of which, upon his diſgrace, were forfeited to the crown, A. D. 1530.

Thomas

Thomas Cromwell, earl of Eſſex, ſucceeded the Cardinal in the office of Grand Maſter; and employed the fraternity in building St. James's Palace, Chriſt's Hoſpital, and Greenwich caſtle. In 1534 the King and parliament threw off allegiance to the pope of Rome. The King being declared ſupreme head of the church, no leſs than 926 pious houſes were ſuppreſſed; many of which were afterwards converted into ſtately manſions for the nobility and gentry. Under the direction of John Touchet lord Audley, who, on Cromwell's being beheaded in 1540, had ſucceeded to the office of Grand Maſter, Maſonry continued to flouriſh; and the fraternity were employed in building Magdalene College, Cambridge, and ſeveral other ſtructures.

Edward VI. a minor, ſucceeding to the throne in 1547, his guardian and regent, Edward Seymour, duke of Somerſet, undertook the management of the maſons, and built Somerſet-houſe in the Strand;

Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynet, biſhop of Wincheſter, then became the patron of the fraternity, and continued to preſide over the lodges till the King died, A. D. 1553.

The maſons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Maſter. Lodges were held, however, during this period, in different parts of England, particularly at York, where the fraternity were both numerous and reſpectable. The following remarkable circumſtance is recorded of Elizabeth: hearing that the maſons were in poſſeſſion of ſecrets, which they would not reveal, and being jealous of all ſecret aſſemblies, ſhe ſent an armed force to York, with intent to break up their annual communication. This deſign, however, was happily fruſtrated by the interpoſition of the Grand Maſter; who took care to initiate ſome of the chief officers ſhe had ſent on this duty.

They

They joined in communication with the maſons, and reported to the Queen, that the ſociety conſiſted of a peculiar ſet of ſkilful architects, who cultivated arts and ſciences, promoted peace and friendſhip, one with another, and never meddled in affairs of church or ſtate. Upon which the Queen countermanded her orders, and never afterwards attempted to diſturb the fraternity.

Sir Thomas Sackville having reſigned in 1567, Francis Ruſſel, earl of Bedford, was elected Grand Maſter in the North, and Sir Thomas Greſham (who built the Royal Exchange, in the South.) Charles Howard, earl of Effingham, ſucceeded Sir Thomas Greſham, and continued to preſide over the lodges in the South till 1588, when George Haſtings, earl of Huntingdon, accepted the office of Grand Maſter, in which ſtation he continued till the Queen died in 1603.

On the death of Elizabeth, the crowns of England and Scotland were united in her ſucceſſor, James VI. of Scotland, who

was

was proclaimed King of England, Scotland, and Ireland, on the 25th of March 1603. At this period Maſonry flouriſhed apace in both kingdoms, and the lodges were convened under the royal patronage. Several gentlemen of fine taſte returned from their travels full of laudable emulation, if not to excel the Italian revivers, at leaſt to imitate them in old Roman and Grecian Maſonry. Theſe ingenious travellers brought home ſome pieces of old columns, ſome curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, ſon of Inigo Jones, a citizen of London. He was put apprentice to a joiner, and had a natural taſte for the art of deſigning. He was firſt renowned for his ſkill in landſcape painting, and was patronized by the learned William Herbert, afterwards earl of Pembroke. He made the tour of Italy at his lordſhip's expence, where he improved under ſome of the beſt diſciples of the famous Andrea Palladio. On his return to England, he laid

laid aſide the pencil, and confined his ſtudy to architecture. He became the Vitruvius of Britain, and the rival of Palladio. He was appointed General Surveyor to King James I. under whoſe royal auſpices Maſonry flouriſhed. He was elected Grand Maſter maſon of England, and was deputiſed by his Sovereign to preſide over the lodges. During his adminiſtration, many learned men were initiated into Maſonry, and the ſociety was compoſed of reſpectable members. The moſt ingenious artiſts reſorted to England, where they met with great encouragement. Lodges were conſtituted and formed into ſeminaries of inſtruction in the ſciences and polite arts, after the deſign of the Italian ſchools. The quarterly communications of the Grand Lodge were revived, and the annual feſtivals regularly obſerved.

Inigo Jones continued to preſide over the fraternity till the year 1618, when he was ſucceeded by the earl of Pembroke. Many eminent, wealthy, and learned men were

were initiated under his lordſhip's auſpices, and the myſteries of the Order were held in high eſtimation.

On the death of King James in 1615, Charles aſcended the throne. The earl of Pembroke continued to preſide over the fraternity till 1630, when he reſigned in favour of Henry Danvers, earl of Danby, who was ſucceeded in 1633 by Thomas Howard, earl of Arundel, the progenitor of the Norfolk family. In 1635 Francis Ruſſel, earl of Bedford, accepted the government of the ſociety; but as Inigo Jones had, with indefatigable aſſiduity, continued to patronize the lodges, he was re-elected the following year, and continued in office till his death in 1646*. Many curious and magnificent

* That lodges continued regularly to aſſemble at this time, appears from the diary of the learned antiquary Elias Aſhmole, where he ſays, 'I was 'made a free-maſon at Warrington, Lancaſhire, 'with Colonel Henry Mainwaring, of Kerthingham, 'in Cheſhire, by Mr. Richard Penket the Warden, 'and the fellow-crafts (all of whom are ſpecified) on '16th

nificent ſtructures were finiſhed under the direction of this accompliſhed architect,

'16th October 1646.' In another place of his diary he ſays, 'On March the 10th 1682, about 5 hor. 'poſt merid. I received a ſummons to appear at a 'lodge to be held the next day at maſons' hall in 'London.—March 11, Accordingly I went, and 'about noon were admitted into the fellowſhip of 'free-maſons Sir William Wilſon, Kt. Capt. Richard 'Borthwick, Mr. William Woodman, Mr. William 'Gray, Mr. Samuel Taylour, and Mr. William 'Wiſe. I was the ſenior fellow among them, it be-'ing thirty five years ſince I was admitted. There 'were preſent, beſide myſelf, the fellows after-'named; Mr. Thomas Wiſe, maſter of the maſons' 'company this preſent year, Mr. Thomas Shorthoſe, 'and 7 more old free maſons. We all dined at the 'Half-Moon tavern, Cheapſide, at a noble dinner 'prepared at the charge of the new accepted ma-'ſons.'

An old record of the ſociety deſcribes a coat of arms much the ſame with that of the London company of freemen maſons; whence it is generally believed that this company is deſcended of that ancient fraternity; and in former times, no man, it alſo appears, was made free of that company until he was initiated in ſome lodge of free and accepted maſons, as a neceſſary qualification. This practice ſtill prevails in Scotland among the operative maſons.

and

and among the reſt that noble edifice the Banqueting houſe at Whitehall, the foundation-ſtone of which was laid in the year 1607 in the royal preſence.

The breaking out of the civil wars obſtructed the progreſs of Maſonry in England for ſome time; after the Reſtoration, however, it began to revive under the patronage of Charles II. who had been received into the Order while on his travels. On the 27th December 1663, a general aſſembly was held, at which Henry Jermyn, earl of St. Alban's, was elected Grand Maſter, who appointed Sir John Denham, Kt. his deputy, and Mr. (afterwards Sir) Chriſtopher Wren, and John Webb his wardens. Several regulations * were

* Among other regulations that were made at this aſſembly, were the following:

'1. That no perſon, of what degree ſoever, be 'made or accepted a free-maſon unleſs in a regular 'lodge, whereof one to be a Maſter or a Warden 'in that limit or diviſion where ſuch lodge is kept, 'and another to be a craftſman in the trade of Free-'maſonry.

'2. That

were made at this aſſembly, and the greateſt harmony prevailed among the fraternity.

Thomas

'2. That no perſon hereafter ſhall be accepted a 'free-maſon, but ſuch as are of able body, honeſt 'parentage, good reputation, and an obſerver of 'the laws of the land.

'3. That no perſon hereafter who ſhall be ac'cepted a free-maſon ſhall be admitted into any 'lodge or aſſembly, until he has brought a certifi'cate of the time and place of his acceptation from 'the lodge that accepted him, unto the maſter of 'that limit or diviſion where ſuch lodge is kept: 'And the ſaid Maſter ſhall enrol the ſame in a roll 'of parchment to be kept for that purpoſe, and 'ſhall give an account of all ſuch acceptations at 'every general aſſembly.

'4. That every perſon who is now a free-maſon 'ſhall bring to the Maſter a note of the time of his 'acceptation, to the end the ſame may be enrolled 'in ſuch priority of place as the brother deſerves; 'and that the whole company and fellows may the 'better know each other.

'5. That for the future the ſaid fraternity of 'free-maſons ſhall be regulated and governed by 'one Grand Maſter, and as many Wardens as the 'ſaid ſociety ſhall think fit to appoint at every an'nual general aſſembly.

'6. That no perſon ſhall be accepted, unleſs he 'be twenty-one years old, or more.'

Many

Thomas Savage, earl of Rivers, ſucceeding the earl of St. Albans in the office of Grand Maſter in June 1666, Sir Chriſtopher Wren was appointed Deputy under his Lordſhip. No Grand Officer ever diſtinguiſhed himſelf more than Sir Chriſtopher Wren, in promoting the proſperity of the few lodges, which occaſionally met at this time. The honours which he afterwards received in the Society are evident proofs of the attachment the fraternity bore to him.

Sir Chriſtopher Wren was the only ſon of Dr. Chriſtopher Wren, dean of Windſor, and was born in 1632. His genius for the arts and ſciences appeared early. At the age of thirteen he invented a new aſtronomical inſtrument, by the name of Pan-organum, and wrote a treatiſe on the origin of rivers. He invented a pneumatic engine, and a

Many of the fraternity's records of this and the preceding reigns were loſt at the Revolution; and not a few were too haſtily burnt in our own times by ſome ſcrupulous brothers, from a fear of making diſcoveries prejudicial to the intereſt of Maſonry.

peculiar inſtrument of uſe in gnomonics to ſolve this problem: 'On a known 'plane, in a known elevation, to deſcribe 'ſuch lines with the expedite turning of 'rundles to certain diviſions, as by the 'ſhadow of the ſtile may ſhew the equal 'hours of the day.' In 1646, he was admitted a gentleman-commoner in Wadham College Oxon, where he greatly improved under the inſtructions and friendſhip of Dr. John Wilkins, and Dr. Seth Ward. His juvenile productions in mathematics prove him both a ſcholar and a genius. His ſtudies were not confined. He aſſiſted Dr. Scarborough in the anatomical preparations and experiments upon the muſcles of the human body, and wrote ſeveral diſcourſes on the longitude, navigation, &c.

After the fire of London, Sir Chriſtopher was appointed principal architect for rebuilding the city. By his Majeſty's command he drew up a plan for that purpoſe, which was much approved; but private property interfering, it was not adopted.

adopted. The city, however, was rebuilt in a much better ſtyle than before.

On the 23d of October 1667, the King in perſon laid the foundation ſtone of the Royal Exchange, which was opened in September following. In 1673, his Majeſty alſo laid the foundation ſtone of St. Paul's, in preſence of the Grand Maſter and his officers, the lord mayor and aldermen, the biſhops and clergy, and ſeveral of the nobility and gentry, amidſt the acclamations of a number of ſpectators. This ſuperb ſtructure was begun, carried on, and finiſhed by the fraternity, under the direction of Sir Chriſtopher, after his own deſign; as were alſo Chelſea-hoſpital and Greenwich palace.

Several lodges were conſtituted about this time, and the beſt architects reſorted to them. In 1674 the earl of Rivers having reſigned, George Villiers, duke of Buckingham, was elected Grand Maſter. He left the care of the maſons to his wardens and Sir Chriſtopher, who ſtill continued to act as deputy. In 1679 the

duke reſigned in favour of Henry Bennett, earl of Arlington; but he being too deeply engaged in ſtate affairs, neglected to attend the duties of the office; the lodges, however, continued to aſſemble under his ſanction, and many worthy and reſpectable gentlemen joined them.

On the death of the King in 1685, James II. ſucceeded to the throne; but the fraternity were much neglected in his reign. The earl of Arlington dying this year, the lodges met in communication, and elected Sir Chriſtopher Wren Grand Maſter. He appointed Mr. Gabriel Cibber, and Mr. Edward Strong, his wardens. Though Maſonry had been in a declining ſtate for many years, ſeveral lodges were now occaſionally held in different places.

At the Revolution, Maſonry was ſo much reduced, that there were no more than ſeven regular lodges in London and its ſuburbs, of which two only are worthy of notice; the old lodge of St. Paul's, over which Sir Chriſtopher preſided, during the building of that ſtructure; and a lodge

lodge at St. Thomas's hoſpital, Southwark, over which Sir Robert Clayton, then lord mayor of London, preſided, during the rebuilding of that hoſpital.

In 1695 King William was privately initiated into the Order. His Majeſty approved of the brethren's choice of Sir Chriſtopher Wren, and patronized the lodges; particularly one at Hampton Court, which was held during the building the new part of that palace. Kenſington palace was built, and Chelſea hoſpital finiſhed by the fraternity under the auſpices of Sir Chriſtopher Wren. The palace of Greenwich alſo, being converted, at this time, into an hoſpital for ſeamen, his Majeſty ordered to be finiſhed after the deſign of Inigo Jones.

In 1697 a general aſſembly and feaſt of the free-maſons was held, at which many noble and eminent brethren attended. Charles duke of Richmond and Lenox, maſter of a lodge at Chicheſter, being preſent at this feaſt, was propoſed Grand Maſter for the following year, and unanimouſly

elected. He engaged Sir Chriſtopher Wren to act as his deputy, and appointed Edward Strong ſenior, and Edward Strong junior, his wardens. Next year Sir Chriſtopher was elected his ſucceſſor, and the fraternity continued to aſſemble under the patronage of this architect, till the King died in 1702.

During the following reign Maſonry was at a very low ebb; Sir Chriſtopher's age and infirmities withdrawing his attention from the lodges, they gradually decreaſed, and the annual feſtivals were entirely neglected. The old lodge at St. Paul's, and a few others, continued to meet, but theſe conſiſted of few members. It was therefore reſolved that the privileges of Maſonry ſhould no longer be limited to architects and operative maſons, but that men of different profeſſions might be admitted, who ſhould agree to ſupport the dignity of the Order as an ancient and reſpectable ſociety.

On the acceſſion of George I. the lodges reſolved to cement under a new Grand Maſter,

Maſter, to be annually elected as in former times, to revive the communications and feſtivals of the Society, to regulate the ancient uſages and cuſtoms of the fraternity, and to eſtabliſh ſuch modes only as might correſpond with the practices of the members of which the lodges were now principally compoſed. Accordingly, on the feſtival of St. John the Baptiſt, in 1717, a general aſſembly of the fraternity was convened. Four lodges attended in form, and a grand lodge was conſtituted. The oldeſt maſon preſent being in the chair, the brethren proceeded to elect a Grand Maſter for the enſuing year, when the choice fell upon Anthony Sayer, gent. who was declared duly elected. Mr. Sayer was ſucceeded in 1718, by George Payne, Eſq. This gentleman was particularly attentive to the duties of his office; he carefully collected many old papers and manuſcripts relating to Maſonry, of which ſeveral were afterwards digeſted, and properly arranged by Dr. James Anderſon in a

book, entitled, 'The Conſtitutions of the 'Ancient and Honourable Society of Free 'and Accepted Maſons.' From this era we may date the revival of Maſonry in England, the lodges daily increaſing, both in the quantity and quality of their members, under the mild and careful adminiſtration of Mr. Payne. This gentleman continued to preſide over the fraternity till the year 1721, when he was ſucceeded by the duke of Montagu.

The Duke was inſtalled on the 24th of June at Stationers' hall, in the preſence of a numerous company of maſons. Lord Stanhope, afterwards earl of Cheſterfield, was initiated into Maſonry on the morning of the ſame day, at an occaſional lodge held at the Queen's Arms tavern in St. Paul's church-yard. Several reſpectable gentlemen were introduced into the Society at the ſame time, and great harmony prevailed among the fraternity.

The Grand Maſter, ſoon after his election, gave convincing proofs of his zeal for Maſonry. He commanded Dr. Deſaguliers

ſaguliers and James Anderſon, A. M. both men of genius and education, to arrange and digeſt the Gothic conſtitutions, and reviſe the old charges. This taſk they faithfully executed, and in little more than two years the Book of Conſtitutions appeared in print.

Maſonry now flouriſhed, and ſeveral lodges were conſtituted. The communications were regularly convened, and the Grand Maſter's conſtant attendance gave a ſanction to all the proceedings.

In 1722, his Grace reſigned in favour of the duke of Wharton, who was very ambitious of the office. This reſignation proceeded from a deſire of reconciling the brethren to that nobleman, as he had incurred their diſpleaſure by convening an irregular aſſembly of maſons at Stationers' hall on the feſtival of St. John the Baptiſt, by whom he had been elected Grand Maſter in oppoſition to the reſolutions of the Grand Lodge. His Grace having publicly acknowledged his error, and promiſed in future to conform to the laws, was regularly,

inſtalled, and congratulated by upwards of twenty five lodges. His activity and vigilance in office, and his attention to the lodges, ſoon recovered the good opinion of the brethren. During his preſidency, the office of Grand Secretary was eſtabliſhed, and William Cowper Eſq; continued to execute the duty of that department for ſeveral years.

The duke of Buccleugh ſucceeded the duke of Wharton in June 1723. This nobleman was no leſs attached to Maſonry than his predeceſſor. Being abſent on the annual feſtival, he was inſtalled by proxy at Merchant-taylors hall, in preſence of 400 maſons.

His Grace was ſucceeded, in the year following, by the duke of Richmond, under whoſe adminiſtration the Committee of Charity was inſtituted*. Lord Paiſley, afterwards

* The duke of Buccleugh firſt propoſed the ſcheme of raiſing a general fund for diſtreſſed maſons. Lord Paiſley, Dr. Deſaguliers, Colonel Houghton, and a few other brethren, ſupported the Duke's propoſition. The Grand Lodge appointed a committee to conſider

wards earl of Abercorn, being active in promoting this new eſtabliſhment, was elected Grand Maſter at the end of the year 1725. Being

conſider of the moſt effectual means of carrying the ſcheme into execution. The report of the committee was tranſmitted to the lodges, and afterwards approved by the Grand Lodge. The diſpoſal of the charity was at firſt veſted in ſeven brethren, but this number being found too ſmall, nine more were added. It was afterwards reſolved, that twelve maſters of contributing lodges, in rotation, with the Grand Officers, ſhould form the committee; and by another regulation ſince made, it has been determined, that all paſt and preſent Grand Officers, with the Maſters of all regular lodges which ſhall have contributed within twelve months to the charity, ſhall be members of the committee: which regulation is ſtill in force.

The committee meet three times in the year by virtue of a ſummons from the Grand Maſter or his Deputy. The petitions of the brethren, who apply for charity, are conſidered at theſe meetings; and if the petitioner is found to be a deſerving object, he is immediately relieved with five pounds: if the circumſtances of his caſe are of a ſingular nature, as being reduced by ſome unexpected misfortune from a ſtate of affluence to poverty, or being burdened with a numerous family, and incapable of providing for them, his petition is referred to the next communication, where he is relieved

Being in the country at the time, his Lordſhip was inſtalled by proxy. During his abſence, Dr. Deſaguliers, who had been appointed his deputy, was very attentive to the duties of the office; he viſited the lodges, and diligently promoted Maſonry. On his Lordſhip's return to town, the earl of Inchiquin was propoſed to ſucceed him, and was elected in February

with any ſum the Committee may have ſpecified, not exceeding twenty guineas at one time. By this means the diſtreſſed have always found ready relief from this general charity, which is ſolely ſupported by the voluntary contributions of the different lodges out of their private fund, without being burdenſome on any member of the ſociety.

Thus the Committee of Charity has been eſtabliſhed among the Free and Accepted Maſons of England; and though the ſums annually expended to relieve diſtreſſed brethren, have, for ſeveral years paſt, amounted to many hundred pounds, there ſtill remains (A. D. 1774) undiſtributed 1500l. in the three per cent. bank annuities conſolidated, and one hundred pounds and upwards in the hands of the Grand Treaſurer.

All complaints and informations are conſidered at the Committee of Charity, and from thence a report is made to the Grand Lodge, where it is generally approved.

1726.

1726. The ſociety flouriſhed, at this time, both in town and country, and, under the auſpices of this nobleman, the office of Provincial Grand Maſter * was eſtabliſhed, and the firſt deputation granted for Wales. His Lordſhip was ſucceeded in December by Lord Coleraine, who conſtituted ſeveral lodges, and among the reſt, one at Madrid. Several new regulations were made during his adminiſtration, particularly one concerning the Stewards, which office was now revived, and their number reſtricted to twelve annually.

Lord Kingſton ſucceeded Lord Coleraine in December 1728, who alſo proved a zealous friend to the Society. As a

* A Provincial Grand Maſter is inveſted with the power and honour of a Deputy Grand Maſter, and is authorized to conſtitute lodges within his province. He is intitled to wear the clothing of a Grand Officer, and ranks in all public aſſemblies immediately after the Paſt Deputy Grand Maſters. He is enjoined to correſpond with the Grand Lodge, and to tranſmit a circumſtantial account of his proceedings to the Grand Secretary at leaſt once in every year.

teſtimony

teſtimony of his regard, he preſented to the Grand Lodge a curious pedeſtal, and a rich cuſhion with gold knobs and fringes; a velvet bag, and a fine jewel ſet in gold, for the uſe of the Secretary. During his Lordſhip's adminiſtration a deputation was granted to conſtitute a lodge at Bengal, over which George Pomfret Eſq; was appointed to preſide. This proved a favourable introduction to Maſonry in that quarter of the world. Upwards of fifty lodges have been ſince conſtituted in the Eaſt Indies, of which eleven are now held at Bengal.

The duke of Norfolk was the next patron of the Society. He was elected Grand Maſter in the beginning of the year 1730. His Grace was vigilant in office, and when his private affairs called him into Italy, was not unmindful of the fraternity. He tranſmitted the following noble preſents from Venice; viz. twenty pounds to the charity; a large folio book of the fineſt writing paper for the records of the Grand Lodge, richly bound

bound in turkey and gilt, with a curious frontiſpiece in vellum, containing the arms of Norfolk, amply diſplayed, with a Latin inſcription of the family titles, and the arms of Maſonry; and the old truſty ſword of Guſtavus Adolphus, King of Sweden, (that was next wore by his ſucceſſor in war, the brave Bernard, duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in ſilver on the ſcabbard) to be the Grand Maſter's ſword of ſtate. Lodges were conſtituted both in Germany and America under his Grace's patronage.

Lord Lovel, afterwards earl of Leiceſter, ſucceeded the duke of Norfolk in the office of Grand Maſter, and was inſtalled at Mercers' Hall in March 1731. During his Lordſhip's preſidency, a deputation was ſent to the Hague to form a lodge there for the initiation of his late Imperial Majeſty, who was ſoon after advanced to the degree of a maſter-maſon in England. This event the Society have in continual remembrance.

In

In April 1732, Lord Viſcount Montacute was elected Grand Maſter. In the courſe of his maſterſhip one lodge was conſtituted in Paris, and another at Valenciennes in French Flanders.

The earl of Strathmore ſucceeded lord Montacute in June 1733. His Lordſhip granted a deputation to eleven German maſons to conſtitute a lodge at Hamburgh, and during his preſidency the ſociety was in a very flouriſhing ſtate. Several genteel preſents were now received from the Eaſt Indies.

The earl of Crawford being elected Grand Maſter in March 1734, and public affairs attracting his attention, the communications of the Grand Lodge were neglected almoſt a whole year; to atone for this omiſſion, however, two were held in the ſpace of ſix weeks. His Lordſhip ordered brother James Anderſon to prepare the Book of Conſtitutions for a ſecond edition. This diligent ſcholar accordingly obeyed the command, and a new edition was produced in print in January 1738, much improved and greatly enlarged.

enlarged. The Stewards, about this time, applied to the Grand Lodge for certain privileges, which were granted them.

Lord Weymouth ſucceeded the earl of Crawford in April 1735. During his preſidency ſeveral lodges were conſtituted, and, among the reſt, the Stewards' lodge. In conſequence of a reſolution of the Society this year, the Stewards ſent twelve repreſentatives to the Grand Lodge, who appeared there in their regalia, for the firſt time, in December, but were not permitted to vote.

The earl of Loudon ſucceeded lord Weymouth in April 1736, and under his Lordſhip a lodge was conſtituted in Africa. Next year the earl of Darnley was elected Grand Maſter, in whoſe adminiſtration Frederick, late prince of Wales, father of his preſent Majeſty, was initiated, at an occaſional lodge held at Kew, over which Dr. Deſaguliers preſided. The Earl appointed ſeveral Provincial Grand Maſters for foreign parts.

The marquis of Carnarvon, afterwards duke of Chandois, was elected Grand

Maſter in April 1738. About this time a ſcheme was propoſed for placing out the ſons of maſons apprentices, but, after long debates, the propoſal was rejected. His Grace preſented the Society with a large jewel of gold for the uſe of the Secretary, being two croſs pens in a knot, the knots and points of the pens being moſt curiouſly enamelled.

Lord Raymond ſucceeded the marquis of Carnarvon in May 1739. His Lordſhip, in ſeveral communications, redreſſed many grievances complained of, and ordered the laws to be ſtrictly enforced againſt ſome lodges, on account of irregularities which then prevailed *. Several lodges were conſtituted by his Lordſhip.

The

* Several perſons, diſguſted at ſome of the proceedings of the Grand Lodge at this time, renounced their allegiance to the Grand Maſter, and, in oppoſition to the original laws of the Society, and their ſolemn ties, held meetings, made maſons, and, falſely aſſuming the appellation of a Grand Lodge, even preſumed to conſtitute lodges. The regular maſons, finding it neceſſary to check their progreſs, adopted ſome new meaſures. Piqued at this proceeding, they endeavoured to propagate an opinion,

The earl of Kintore ſucceeded lord Raymond in April 1740, and, in imitation of his predeceſſor, continued to diſcourage all irregularities. His Lordſhip appointed ſeveral Provincials, in particular one for Ruſſia, another for Hamburgh and the circle of Lower Saxony, and another for the iſland of Barbadoes.

The earl of Morton was elected on the 19th of March following, and inſtalled the ſame day, with great ſolemnity, in the preſence of a very reſpectable company of nobility, foreign ambaſſadors, and others. Several ſeaſonable laws were paſſed during his Lordſhip's maſterſhip, and ſome regulations made concerning proceſſions and other ceremonies. His Lordſhip preſented a ſtaff of office to the Treaſurer of neat workmanſhip, and the

opinion, that the ancient practices of the Society were retained by them, and totally aboliſhed by the regular lodges, on whom they conferred the appellation of *Modern Maſons*. By this artifice they continued to impoſe on the public, and introduced ſeveral gentlemen into their aſſemblies; but of late years, the fallacy being detected, they have not been ſo ſucceſsful.

Grand

Grand Lodge reſolved that the Treaſurer ſhould be annually elected, and, with the Secretary and Sword-bearer, be members of the Grand Lodge. A large cornelian ſeal, with the arms of Maſonry, ſet in gold, was preſented to the Society, at this time, by brother Vaughan, his Lordſhip's Senior Warden.

Lord Ward ſucceeded the earl of Morton in April 1742. His Lordſhip was well acquainted with the nature and government of the Society, having ſerved every office, even from a Secretary in a private lodge. His Lordſhip loſt no time in applying the moſt effectual remedies to reconcile all animoſities; he recommended to his officers the greateſt vigilance and care in their different departments; and, by his own conduct, ſet them a noble example how to ſupport the dignity of the Society. Many lodges which were in a declining ſtate, he adviſed to coaleſce with others in the like circumſtances; ſome who had been negligent in their attendance on the communications, after proper admonitions, he

reſtored

reſtored to favour; and others, who perſevered in their contumacy, he eraſed out of the liſt. Thus his Lordſhip manifeſted the moſt tender regard for the intereſt of the Society, while his lenity and forbearance were univerſally eſteemed. The unanimity and harmony of the lodges never ſhone more conſpicuous than under his Lordſhip's adminiſtration. He appointed ſeveral Provincial Grand Maſters, and conſtituted many lodges both at home and abroad. The free-maſons at Antigua, having built a large hall in that iſland for their meetings, applied to the Grand Lodge for liberty to be ſtyled the Great Lodge of St. John's in Antigua: This favour was granted in April 1744. His Lordſhip continued two years at the head of the fraternity, and was ſucceeded by the earl of Strathmore, during whoſe adminiſtration, being chiefly abſent the whole time, the care and management of the Society devolved on the other Grand Officers, who were very active for the general good of the fraternity. His Lordſhip appointed a Provincial Grand Maſter for the iſland of Bermudas.

Lord

Lord Cranſtoun was elected Grand Maſter in April 1745, and preſided over the fraternity, with great reputation, two years. Under his auſpices Maſonry flouriſhed, and ſeveral new lodges were conſtituted. By a reſolution of the Grand Lodge, at this time, it was ordered, that public proceſſions on feaſt-days ſhould be diſcontinued. This reſolution was occaſioned by ſome mock proceſſions, which a few diſguſted brethren had formed, in order to ridicule theſe public appearances.

Lord Byron ſucceeded lord Cranſtoun, and was inſtalled at Drapers'-hall on the 30th of April 1747. The laws of the committee of charity were, by his Lordſhip's orders, inſpected, printed, and diſtributed among the lodges. A handſome contribution to the General Charity was ſent from the lodge at Gibraltar. During five years that his Lordſhip preſided over the fraternity, no diligence was ſpared, on his part, to preſerve the privileges of Maſonry, to redreſs grievances, and to relieve diſtreſs. When buſineſs

required his attendance in the country, Fotherley Baker Eſq; the Deputy Grand Maſter, and Secretary Revis were particularly attentive to the Society in his abſence. The firſt gentleman was diſtinguiſhed for his knowledge of the laws and regulations; the latter for his long and faithful ſervices. Under the direction of theſe gentlemen the Society continued till the year 1752, when lord Carysfort accepted the office of Grand Maſter. The influence of his Lordſhip's application to the real intereſts of the fraternity ſoon became viſible to all, and the public fund was conſiderably increaſed. No Grand Officer ever took more pains to preſerve, or was more attentive to recommend, order and decorum. He was ready, on all occaſions, to viſit the lodges in perſon, and to promote harmony among the members. Dr. Manningham, his Deputy, was no leſs vigilant in the execution of his duty. He conſtantly viſited the lodges in his Lordſhip's abſence, and uſed his beſt endeavours to cement union among the brethren. The whole proceedings of this

active

active officer were conducted with great prudence, and his candor and affability gained him univerſal reſpect. The Grand Maſter's attachment to the Society was no leſs conſpicuous. Under his Lordſhip's patronage the lodges flouriſhed, and much harmony reigned among them. The brethren, as a teſtimony of their ſenſe of his Lordſhip's great ſervices, re-elected him Grand Maſter on the 3d of April 1753.

The Marquis of Carnarvon (now Duke of Chandois) ſucceeded lord Carysfort. He began his adminiſtration by ordering the Book of Conſtitutions to be reprinted, under the inſpection of the Reverend Dr. Entick. His zeal for Maſonry, and his attention to the intereſts of the ſociety, were alike conſpicuous. He continued to preſide over the fraternity till the year 1757, when he reſigned in favour of lord Aberdour; during whoſe adminiſtration the Grand Lodge took into conſideration a complaint againſt certain brethren for forming and aſſembling under the falſe denomination of ancient maſons, who, as ſuch, conſidered themſelves independent

of

of the ſociety, and not ſubject to the laws of the Grand Lodge, or to the control of the Grand Maſter. Dr. Manningham, the Deputy Grand Maſter, pointed out the neceſſity of diſcouraging all ſuch meetings, as they were not only contrary to the original laws of the ſociety, but an open violation of the allegiance due to the Grand Maſter. He likewiſe obſerved, that they tended to introduce into the craft the novelties and conceits of opinionative perſons, and raiſe a belief that there have been other ſocieties of maſons more ancient than that of this ancient and honourable Society. Upon which the Grand Lodge reſolved, that the meeting of any brethren of this ſociety, under any denomination of maſons, without a legal power or authority granted by the Grand Maſter for the time being, is inconſiſtent with the honour and intereſt of Maſonry, and an open violation of the eſtabliſhed laws of the Order. Fourteen perſons were, ſoon after, expelled the ſociety, for countenancing theſe irregular aſſemblies. Lord Aberdour held the office of Grand

Maſter till 1762, when earl Ferrers was elected, during whoſe preſidency nothing remarkable occurred.

Lord Blaney ſucceeded earl Ferrers in 1764. His Lordſhip continued in office two years, during which time, being chiefly in Ireland, the buſineſs of the ſociety was faithfully executed by his Deputy Col. Salter, an active and vigilant officer. Their Royal Highneſſes the Dukes of Glouceſter and Cumberland were initiated into the Order during the preſidency of lord Blaney.

The duke of Beaufort ſucceeded his Lordſhip in 1767, and governed the Society with honour and reputation five years. A ſcheme being propoſed in 1768 to incorporate the ſociety, and to raiſe a fund to build a hall * and purchaſe furniture,

* It is greatly to be lamented, that the ſociety of maſons, ſo numerous, and ſo highly honoured in its members, (being in a great degree compoſed of perſons of rank and fortune) ſhould, as oft as they have occaſion for general meetings, be obliged to reſort to taverns, or to hire halls of other communities, and thoſe, at the beſt, but ill adapted

ture, &c. for the Grand Lodge, his Grace generouſly contributed to the deſign, and, though oppoſed by a few brethren who miſconceived his good intentions, ſtrenuouſly perſevered in promoting every meaſure

for the purpoſe. Our meeting at the houſes of publicans, gives us the air of a Bacchanalian ſociety; inſtead of that appearance of gravity and dignity, which the Order requires. For maſons, united under the ſerious regulations of morality and philoſophy, to aſſociate in taverns, the receptacles of revelry and licentiouſneſs, muſt appear, even on the firſt view, to be ridiculous and abſurd!

The neceſſity of a hall for our general meetings is univerſally acknowledged through the ſociety; and a deſire of ſeeing one erected, as generally prevails.—How afflicting muſt it be to the worthy maſon, daily to receive accounts from travelling brethren, of the magnificence of the lodges abroad; while the Grand Lodge of England, which, in many reſpects is intitled to a preference in dignity to all others, is deſtitute of a building, which they can call their own. But, not to reſt on general accounts, we ſhall here give a particular deſcription of the Banquetting Hall belonging to the lodge of St. John at Marſeilles; and from the magnificence and ſplendor of that room, to which the brethren only retire for refreſhment, there may be formed ſome idea of the ſuperior excellence which ought to diſtinguiſh the lodge room.

ſure that might facilitate its execution. A bill was brought into parliament in 1771,

At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which repreſents the genius of Maſonry ſupporting the portrait of the King of France, upon a pedeſtal, with this inſcription:

Dilectiſſimo Regi Monumentum
Amoris
Latomi, Maſſilienſes.

[The MASONS at Marſeilles have erected this monument of their affection to their moſt beloved King.]

A genius ſeated below the pedeſtal, preſents with one hand this inſcription, and with the other the arms of the lodge, with their motto:

Deo, Regi, et Patriæ, Fidelitas.

[Fidelity to God, our King, and Country.]

Above this is a genius which crowns the King.

To the right of this painting is placed another, repreſenting the wiſdom of SOLOMON, with this inſcription above it,—*Prudentia.* [Prudence.]

To the left is another, repreſenting the courage of St. John the Baptiſt, in remonſtrating with HEROD upon his debaucheries. The inſcription above it is,—*Fortitudo.* [Fortitude.]

The right ſide of the hall is ornamented with paintings of equal grandeur.

The firſt repreſents JOSEPH acknowledging his brethren, and pardoning them for the ill uſage he had received from them, with this inſcription,—*Venia.* [Pardon]

The

1771, by the Hon. Charles Dillon then Deputy Grand Maſter, to obtain a charter of

The ſecond repreſents JOB upon the dunghill, his houſe deſtroyed, his fields laid waſte by ſtorm, his wife inſulting him, and himſelf calm, lifting his hands towards heaven, with this inſcription,—*Patientia.* [Patience.]

The third repreſents St. PAUL and St. BARNABAS, refuſing divine honours at Lyſtra, with this inſcription,—*Humilitas.* [Humility.]

The fourth, JONATHAN, when he warned DAVID to keep from the city, in order to avoid the danger which threatened his days, with this inſcription,—*Amicitia.* [Friendſhip.]

The fifth, SOLOMON ſurveying the works of the Temple, and giving his orders for the execution of the plan, which his father DAVID had left him of it, with this inſcription,—*Pietas.* [Piety.]

The ſixth, the charity of the SAMARITAN, with this inſcription,—*Charitas.* [Charity.]

The ſeventh, St. PETER and the other apoſtles paying tribute to CÆSAR, by means of the piece of money found miraculouſly in the belly of a fiſh, with this inſcription,—*Fidelitas.* [Fidelity.]

The left ſide of the hall contains three paintings.

The firſt, TOBIAS curing his father, with theſe words for the inſcription,—*Filiale Debitum.* [Filial Debt.]

The ſecond, the father of the prodigal ſon, when

of incorporation for the Society, which was twice read in the Houſe of Commons, but

he embraces him, and pardons his offences, with this inſcription,—*Paternus Amor.* [Paternal Love.]

The third repreſents the ſacrifice of ABRAHAM, with this inſcription,—*Obedientia.* [Obedience.]

On each ſide the door are two paintings of equal grandeur.

One repreſents the apoſtles giving alms in common; the inſcription,—*Eleemoſyna.* [Alms-giving.]

The other repreſents LOT, receiving the angels into his houſe, believing them to be ſtrangers; the inſcription is,—*Hoſpitalitas.* [Hoſpitality.]

The four corners of the hall are decorated with four allegorical pictures.

In one are repreſented two geniuſes holding a large medal, in which are painted three pillars of a gold colour, with this motto,

Hic poſuere locum, Virtus, Sapientia, Forma.

[Here Virtue, Wiſdom, Beauty, fixed their ſeat.]

In another, two geniuſes equally ſupporting a large medal, on which are repreſented three hearts ſet on fire by the ſame flame, united by the bond of the Order, with this motto,

Pectora jungit Amor, Pietaſque ligavit Amantes.

[Love joins their hearts, and Piety the tie]

The two others are in the ſame taſte, but ſupported by one genius only, being a ſmaller ſize. The medals repreſent as follows:

The

but being oppoſed by Mr. Onſlow, at the deſire of ſeveral of the brethren themſelves,

The firſt, three branches; one of olive, another of laurel, and another of myrtle; with this motto,

Hic Pacem mutuo damus, accipimuſque viciſſim.

[Here Peace we give, and here by turns receive.]

The other a level in a hand coming from heaven, placed perpendicularly upon a heap of ſtones of unequal forms and ſizes, with this motto,

Equa Lege ſortitur Inſignes et Imos.

[One equal Law, of high and low the lot.]

All theſe paintings are upon a line; thoſe which are placed oppoſite the windows are intirely in front. Over the inner door of entrance is this inſcription, in a painting which is diſplayed by a child,

S. T. O. T. A.

Varia hæc Virtutum Exempla Fraternæ Liberalitatis Monumenta D. V. & C. Latomi Maſſilienſes, Fratribus quæ aſſequenda præbent, anno Lucis 5765.

The letters S. T. O. T. A. ſignify,

Supremo Totius Orbis Terrarum Architecto.

[The maſter, vice-maſter, and whole body of the maſons at Marſeilles have erected theſe different examples of the virtues and monuments of fraternal liberality, propoſed to the imitation of their brethren, to the honour of the ſupreme architect of the whole world; in the year of light 5765.]

Each painting bears below it, the arms and blazon of the brethren who cauſed them to be painted.

ſelves, who had petitioned the Houſe againſt it, Mr. Dillon moved to poſtpone the

Every ſpace, from one column to another, forms an intercolumniation. Upon the middle of each pilaſter, being twenty-four in number, are raiſed corbals, in form of antique Guaines, upon which are placed the buſts of the great and virtuous men of antiquity.

The curtains to the gilded canopy are in the Italian taſte, and are four in number.

Three great branches of chryſtal, light this hall at proper times, and ſerve as additional ornaments.

The above deſcription does not exceed the ſplendor of many other lodges in foreign countries. In Ruſſia, Holland, and ſeveral parts of Germany, according to the accounts we have received, the lodges even ſurpaſs this in elegance; particularly one in Berlin, under the King of Pruſſia, our royal brother. Theſe are hung with the richeſt velvets, tapeſtries, embroideries, and gold lace; and are ornamented with every coſtly luſtre and ſuitable decoration. The illuminated brilliancy theſe make, added to the polite order and harmony of the members, and the grandeur of the muſic, conſiſting of ſeveral different bands, ſtrike a moſt grateful and pleaſing concord, while they fill the mind of every brother with the idea of a heavenly manſion, and the pleaſures of an angelic aſſociation †.

† Edmondes' Addreſs to the Free Maſons.

It

the conſideration of the bill *ſine die*. Thus this grand deſign fell to the ground. The ſcheme for building a hall, however, is ſtill in agitation, ground having been purchaſed for that purpoſe, and upwards of 1500l. already ſubſcribed.

The duke of Beaufort was ſucceeded by lord Petre, the preſent Grand Maſter,

It is therefore greatly to be wiſhed that the brethren of this kingdom, the grand center of Maſonry, could be induced to extend their generoſity; and, by embracing the opportunity, while princes of the blood are our patrons, and noblemen of the moſt diſtinguiſhed virtue are our rulers, immediately to promote a voluntary contribution for erecting, in this country, a ſuperb and magnificent ſtructure for the general aſſemblies of the fraternity; that it might be recorded, to the honour of the preſent age, that every encouragement was given to a ſociety, whoſe chief purſuit is the acquiſition of knowledge, and the cultivation of virtue.

Such a ſcheme is now in agitation, and every zealous friend to the cauſe ought to exert his influence on the occaſion, and not let it fall to the ground for want of ſupport. Though the ſums we have received are as yet inconſiderable, if we perſevere with ſpirit in the proſecution of our laudable deſign, there is little doubt but we ſhall happily ſucceed in our greateſt expectations.

a nobleman of exemplary character in private life, and equally zealous, with his predeceſſor, in promoting the proſperity of the craft. Under his Lordſhip's auſpices the Society daily increaſes, and the ſcience of Maſonry is diligently propagated, both at home and abroad.

Having brought down the hiſtory of Maſonry in England to the preſent time, I ſhall conclude with obſerving, that the Society now flouriſhes, in almoſt every part of the known world, under the patronage of men of the firſt rank and character.

A

COLLECTION

OF

Odes, Anthems, and Songs

ON

MASONRY.

ADVERTISEMENT.

IN the Firſt Edition no Songs were inſerted but thoſe that were ſung at the Gala: As the deſcription of that performance is now omitted, we have thought it unneceſſary to limit our collection to the Songs uſed on that occaſion; we have therefore added ſeveral others which are uſually ſung in the courſe of the ceremonies explained in this Work.

A

COLLECTION

OF

Odes, Anthems, and Songs.

ODE I.

HAIL to the CRAFT! at whoſe ſerene command,
The gentle ARTS in glad obedience ſtand:
Hail, ſacred MASONRY! of ſource divine,
Unerring ſov'reign of th' unerring line:
Whoſe plumb of truth, with never failing ſway,
Makes the join'd parts of ſymmetry obey:
Whoſe magic ſtroke bids fell confuſion ceaſe,
And to the finiſh'd ORDERS gives a place:
Who rears vaſt ſtructures from the womb of earth,
And gives imperial cities glorious birth.
To works of Art HER merit not confin'd,
SHE regulates the morals, ſquares the mind;
Corrects with care the ſallies of the ſoul,
And points the tide of paſſions where to roll:
On virtue's tablet marks HER moral rule,
And forms her Lodge an univerſal ſchool;

Where

Where Nature's myſtic laws unfolded ſtand,
And Senſe and Science join'd, go hand in hand.
O may HER ſocial rules inſtructive ſpread,
Till Truth erect HER long neglected head!
Till thro' deceitful night SHE dart HER ray,
And beam full glorious in the blaze of day!
Till men by virtuous maxims learn to move,
Till all the peopled world HER laws approve,
And Adam's race are bound in brothers' love.

ODE II.

WAKE the lute and quiv'ring ſtrings,
Myſtic truths Urania brings;
Friendly viſitant, to thee,
We owe the depths of MASONRY:
Faireſt of the virgin choir,
Warbling to the golden lyre,
Welcome, here thy ART prevail:
Hail! divine Urania, hail!

Here, in Friendſhip's ſacred bower,
The downy wing'd, and ſmiling hour,
Mirth invites, and ſocial ſong,
Nameleſs myſteries among:
Crown the bowl and fill the glaſs,
To every virtue, every grace,
To the BROTHERHOOD reſound
Health, and let it thrice go round.

We reſtore the times of old,
The blooming glorious age of gold;
As the new creation free,
Bleſt with gay Euphroſyne;

We

We with god-like Science talk,
And with fair Aſtrea walk;
Innocence adorns the day,
Brighter than the ſmiles of May.
Pour the roſy wine again,
Wake a louder, louder ſtrain;
Rapid Zephyrs, as ye fly,
Waft our voices to the ſky;
While we celebrate the NINE,
And the wonders of the Trine,
While the ANGELS ſing above,
As we below, of PEACE and LOVE.

ANTHEM I.

GRANT us, kind Heav'n, what we requeſt,
In Maſonry let us be bleſt;
Direct us to that happy place
Where Friendſhip ſmiles in every face:
Where Freedom and ſweet Innocence
Enlarge the mind and cheer the ſenſe.

Where ſcepter'd Reaſon, from her throne,
Surveys the LODGE, and makes us one;
And Harmony's delightful ſway
For ever ſheds ambroſial day:
Where we bleſt Eden's pleaſure taſte,
Whilſt balmy joys are our repaſt.

No prying eye can view us here;
No fool or knave diſturb our cheer:
Our well-form'd laws ſet mankind free,
And give relief to Miſery:
The Poor, oppreſſed with woe and grief,
Gain from our bounteous hands relief.

Our

Our LODGE the ſocial Virtues grace,
And Wiſdom's rules we fondly trace;
Whole Nature, open to our view,
Points out the paths we ſhou!d purſue.
Let us ſubſiſt in laſting peace,
And may our happineſs increaſe.

ANTHEM II.

BY Maſons' Art th' aſpiring dome
On ſtately columns ſhall ariſe,
All climates are their native home,
Their godlike actions reach the ſkies.
Heroes and Kings revere their name,
While Poets ſing their laſting fame.

Great, noble, gen'rous, good, and brave;
All virtues they moſt juſtly claim;
Their deeds ſhall live beyond the grave,
And thoſe unborn their praiſe proclaim.
Time ſhall their glorious acts enrol,
While love and friendſhip charm the ſoul.

SONG I.

[*Tune*, Attic Fire.]

ARISE, and blow thy trumpet, Fame!
Free-Maſonry aloud proclaim,
To realms and worlds unknown:
Tell them of mighty David's ſon,
The wiſe, the matchleſs Solomon,
Priz'd far above his throne.

The

The ſolemn temple's cloud-capt towers,
Th' aſpiring domes are works of ours,
By us thoſe piles were rais'd:
Then bid mankind with ſongs advance,
And through th' ethereal vaſt expanſe,
Let Maſonry be prais'd.

We help the poor in time of need,
The naked clothe, the hungry feed,
'Tis our foundation ſtone:
We build upon the nobleſt plan;
For friendſhip rivets man to man,
And makes us all as one.
} *Chorus 3 times.*

Still louder, Fame, thy trumpet blow;
Let all the diſtant regions know
Free-Maſonry is this.
Almighty Wiſdom gave it birth,
And Heav'n has fix'd it here on earth,
A type of future bliſs.

SONG II.

[*Tune*, He comes, &c.]

UNITE, unite, your voices raiſe;
Loud, loudly ſing Free-Maſons' praiſe:
Spread far and wide their ſpotleſs fame,
And glory in the ſacred name.

Behold, behold, the upright band,
In virtue's paths go hand in hand;
They ſhun each ill, they do no wrong,
Strict honour does to them belong.

How

How juſt, how juſt, are all their ways,
Superior far to mortal praiſe;
Their worth deſcription far exceeds,
For matchleſs are Free-Maſons' deeds.

Go on, go on, ye juſt and true,
Still, ſtill the ſame bright paths purſue;
Th' admiring world ſhall on ye gaze,
And friendſhip's altar ever blaze.

Begone, begone, fly diſcord hence,
With party rage and inſolence:
Sweet peace ſhall bleſs this happy band,
And freedom ſmile throughout the land.

SONG III.

[*Tune*, Rule Britannia.]

WHEN earth's foundation firſt was laid,
By the almighty Artiſt's hand,
'Twas then our perfect, our perfect laws were made,
Eſtabliſhed by his ſtrict command.
Chor. Hail, myſterious; hail, glorious Maſonry!
That makes us ever great and free.

As man throughout for ſhelter ſought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, to fix his home.
Hail, myſterious, &c.

Hence illuſtrious roſe our Art,
And now in beauteous piles appear;
Which ſhall to endleſs, to endleſs time impart,
How worthy and how great we are.
Hail, myſterious, &c.

Nor

Nor we leſs fam'd for every tye,
By which the human thought is bound;
Love, truth, and friendſhip, and friendſhip ſocially,
Join all our hearts and hands around.
Hail, myſterious, &c.

Our actions ſtill by virtue bleſt,
And to our precepts ever true,
The world admiring, admiring ſhall requeſt
To learn, and our bright paths purſue.
Hail, myſterious, &c.

SONG IV.

[*Tune*, Goddeſs of Eaſe.]

GENIUS of Maſonry deſcend,
And with thee bring thy ſpotleſs train;
Conſtant our ſacred rites attend,
While we adore thy peaceful reign:
Bring with thee Virtue, brighteſt maid,
Bring Love, bring Truth, and Friendſhip here;
While ſocial Mirth ſhall lend her aid,
To ſmooth the wrinkled brow of Care.

Come, Charity, with goodneſs crown'd,
Encircled in thy heav'nly robe,
Diffuſe thy bleſſings all around,
To ev'ry corner of the globe:
See where ſhe comes, with power to bleſs,
With open hand and tender heart,
Which wounded is at man's diſtreſs,
And bleeds at ev'ry human ſmart.

Envy

Envy may ev'ry ill deviſe,
And Falſhood be thy deadlieſt foe,
Thou Friendſhip ſtill ſhalt tow'ring riſe,
And ſink thine adverſaries low;
Thy well-built pile ſhall long endure,
Through rolling years preſerve its prime,
Upon a rock it ſtands ſecure,
And braves the rude aſſaults of Time.

Ye happy few, who here extend
In perfect lines from eaſt to weſt,
With fervent zeal the lodge defend,
And lock its ſecrets in each breaſt:
Since ye are met upon the ſquare,
Bid love and friendſhip jointly reign,
Be peace and harmony your care,
Nor break the adamantine chain.

Behold the planets how they move,
Yet keep due order as they run;
Then imitate the ſtars above,
And ſhine reſplendent as the ſun:
That future Maſons when they meet,
May all our glorious deeds rehearſe,
And ſay, their fathers were ſo great,
That they adorn'd the univerſe.

SONG V.

ON, on, my dear brethren, purſue your great lecture,
And refine on the rules of old architecture;
High honour to Maſons the Craft daily brings,
To thoſe brothers of Princes and fellows of Kings.

We

We drove the rude Vandals and Goths off the ſtage,
Reviving the Art of Auguſtus' fam'd age;
And Veſpaſian deſtroy'd the vaſt temple in vain,
Since ſo many now riſe in Lord Petre's mild reign.

The noble five orders, compos'd with ſuch art,
Will amaze the fix'd eye, and engage the whole heart;
Proportion's ſweet harmony gracing the whole,
Gives our work, like the glorious creation, a ſoul.

Then Maſter and brethren preſerve your great name,
This Lodge ſo majeſtic will purchaſe you fame;
Rever'd it ſhall ſtand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, ſee, behold here, what rewards all our toil,
Inſpires our genius, and bids labour ſmile:
To our noble Grand Maſter we're ſolemnly bound,
With honour we're deck'd, and with virtue we're crown'd.

Again, my lov'd brethren, again, let it paſs,
Our ancient firm union cements with the glaſs:
And all the contention 'mongſt Maſons ſhall be,
Who better can work, or who better agree.

SONG VI.

HAIL Maſonry, thou Craft divine!
Glory of earth, from heav'n reveal'd;
Which doth with jewels precious ſhine,
From all but Maſons' eyes conceal'd:
Thy praiſes due, who can rehearſe,
In nervous proſe, or flowing verſe?

All

All Craftſmen true, diſtinguiſh'd are,
Our laws all other laws excel;
And what's in knowledge choice and rare,
Within our breaſts ſecurely dwell.
The ſilent breaſt, the faithful heart,
Preſerve the ſecrets of the Art.

From ſcorching heat and piercing cold,
From beaſts, whoſe roar the foreſt rends;
From the aſſault of warriors bold,
The Maſons' Art mankind defends.
Be to this Art due honour paid,
From which mankind receives ſuch aid.

Enſigns of ſtate that feed our pride,
Diſtinctions troubleſome and vain,
By Maſons true are laid aſide,
Art's free-born ſons ſuch toys diſdain.
Ennobled by the name they bear,
Diſtinguiſh'd by the *badge* they wear.

Sweet fellowſhip, from envy free,
Friendly converſe of brotherhood;
The lodge's laſting cement be,
Which has for ages firmly ſtood.
A lodge thus built, for ages paſt
Has laſted, and ſhall ever laſt.

Then in our ſongs be juſtice done
To thoſe who have enrich'd the Art,
From Adam to Lord Petre down,
And let each brother bear a part.
Let noble Maſons' healths go round,
Their praiſe in lofty lodge reſound.

Chor.

Chor. No Craft with Maſons can compare,
Ennobled by the *badge* they wear.
No Craft with Maſons can compare,
Diſtinguiſh'd by the *badge* they wear.
No Craft with Maſons can compare,
Let none deſpiſe the *badge* they wear.

SONG VII.

[*Tune*, In Infancy, &c.]

LET Maſonry from pole to pole
Her ſacred laws expand,
Far as the mighty waters roll,
To waſh remoteſt land:
That virtue has not left mankind,
Her ſocial maxims prove,
For ſtamp'd upon the Maſon's mind,
Are Unity and Love.

Aſcending to her native ſky,
Let Maſonry increaſe;
A glorious pillar rais'd on high,
Integrity its baſe.
Peace adds to olive boughs, entwin'd,
An emblematic dove,
As ſtamp'd upon the Maſons' mind
Are Unity and Love.

SONG VIII.

'TIS Maſonry unites mankind,
To generous actions forms the ſoul;
So ſtrict in union we're conjoin'd,
One ſpirit animates the whole.

Chor.

Chor. Then let mankind our deeds approve,
Since union, harmony, and love
Shall waft us to the realms above.

Where'er aſpiring domes ariſe,
Wherever ſacred altars ſtand,
Thoſe altars blaze up to the ſkies,
Thoſe domes proclaim the maſon's hand.

The ſtone unſhap'd as lumber lies,
Till maſons' art its form refines;
So paſſions do our ſouls diſguiſe,
Till ſocial virtue calms our minds.

Let wretches at our manhood rail;
But thoſe who once our judgment prove,
Will own that we who build ſo well,
With equal energy can love.

Though ſtill our chief concern and care,
Be to deſerve a brother's name;
For ever mindful of the fair,
Their choiceſt favours ſtill we claim.

From us pale Diſcord long has fled,
With all her train of mortal ſpite;
Nor in our lodge dares ſhew her head,
Sunk in the gloom of endleſs night.

My brethren charge your glaſſes high,
To our Grand Maſter's noble name;
Our ſhouts ſhall beat the vaulted ſky,
And ev'ry tongue his praiſe proclaim.

SONG.

SONG IX.

[*Tune*, God ſave the King.]

LET Maſons' fame reſound
Thro' all the nations round,
From pole to pole:
See what felicity,
Harmleſs ſimplicity,
Like electricity,
Runs thro' the whole.

Such ſweet variety
Ne'er had ſociety
Ever before:
Faith, hope, and charity,
Love and ſincerity,
Without temerity,
Charm more and more.

When in the lodge we're met,
And in due order ſet,
Happy are we:
Our works are glorious,
Deeds meritorious,
Never cenſorious,
But great and free.

When Folly's ſons ariſe,
Maſonry to deſpiſe,
Scorn all their ſpite;
Laugh at their ignorance,
Pity their want of ſenſe,
Ne'er let them give offence,
Firmer unite.

Maſons have long been free,
And may they ever be
Great as of yore:
For many ages paſt,
Maſonry has ſtood faſt,
And may its glory laſt,
Till time's no more.

SONG X.

[*Tune*, God ſave the King.]

HAIL, MASONRY divine;
Glory of ages ſhine,
Long may'ſt thou reign:
Where'er thy Lodges ſtand,
May they have great command,
And always grace the land,
Thou Art divine!

Great fabrics ſtill ariſe,
And grace the azure ſkies,
Great are thy ſchemes:
Thy noble orders are
Matchleſs beyond compare;
No Art with thee can ſhare,
Thou Art divine!

Hiram, the architect,
Did all the Craft direct
How they ſhould build;
Sol'mon, great Iſr'el's king,
Did mighty bleſſings bring,
And left us room to ſing,
Hail, royal Art!

Chorus 3 times.

SONG

SONG XI.

LET drunkards boaſt the pow'r of wine,
And reel from ſide to ſide;
Let lovers kneel at Beauty's ſhrine,
The ſport of female pride:
Be ours the more exalted part,
To celebrate the Maſons' Art,
And ſpread its praiſes wide.

To dens and thickets dark and rude,
For ſhelter beaſts repair;
With ſticks and ſtraws the feather'd brood,
Suſpend their neſts in air:
And man untaught, as wild as theſe,
Binds up ſad huts with boughs of trees,
And feeds on wretched fare.

But Science dawning in his mind,
The quarry he explores;
Induſtry and the Arts combin'd,
Improv'd all Nature's ſtores:
Thus walls were built, and houſes rear'd,
No ſtorms or tempeſts now are fear'd
Within his well-fram'd doors.

When ſtately palaces ariſe,
When columns grace the hall,
When tow'rs and ſpires ſalute the ſkies,
We owe to Maſons all:
Nor buildings only do they give,
But teach men how within to live,
And yield to Reaſon's call.

All party quarrels they deteſt,
For Virtue and the Arts,
Lodg'd in each true Free Maſon's breaſt,
Unite and rule their hearts:
By theſe, while Maſons ſquare their minds,
The State no better ſubjects finds,
None act more upright parts.

When Bucks and Albions are forgot,
Free-Maſons will remain;
Muſhrooms, each day, ſpring up and rot,
While oaks ſtretch o'er the plain:
Let others quarrel, rant, and roar;
Their noiſy revels when no more,
Still Maſonry ſhall reign.

Our leathern aprons may compare
With Garters red or blue;
Princes and Kings our brothers are,
May they our rules purſue:
Then drink ſucceſs and health to all
The Craft around this Earthly Ball,
May Brethren ſtill prove true.

SONG XII.

COME let us prepare,
We brothers that are
Aſſembled on merry occaſion:
Let's be happy and ſing,
For Life is a Spring
To a Free and an Accepted Maſon.

The world is in pain
Our ſecrets to gain,
And ſtill let them wonder and gaze on:
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted Maſon.

'Tis this and 'tis that,
They cannot tell what,
Nor why the great men of the nation,
Should aprons put *on*,
To make themſelves one
With a Free and an Accepted Maſon.

Great Kings, Dukes, and Lords,
Have laid by their ſwords,
Our myſt'ry to put a good grace on;
And ne'er been aſham'd
To hear themſelves nam'd
With a Free and an Accepted Maſon.

Antiquity's pride
We have on our ſide,
To keep up our old reputation;
There's nought but what's good
To be underſtood
By a Free and an Accepted Maſon.

We're true and ſincere,
And juſt to the Fair;
They'll truſt us on any occaſion:
No mortal can more
The ladies adore,
Than a Free and an Accepted Maſon.

Then join hand in hand,
By each brother firm ſtand,
Let's be merry and put a bright face on;
What mortal can boaſt
So noble a toaſt
As a Free and an Accepted Maſon.

Chor. No mortal can boaſt
So noble a toaſt
As a Free and an Accepted Maſon.

SONG XIII.

TO all who Maſonry deſpiſe,
This counſel I beſtow;
Don't ridicule, if you are wiſe,
A ſecret you don't know.
Yourſelves you banter, and not it;
You ſhew your ſpleen, but not your wit.
With a fa, la, la, la, la, la.

If union and ſincerity
Have a pretence to pleaſe,
We brothers of Free-Maſonry,
Lay juſtly claim to theſe.
To ſtate diſputes we ne'er give birth,
Our motto friendſhip is, and mirth.

Inſpiring virtue by our rules,
And in ourſelves ſecure,
We have compaſſion on thoſe fools
Who think our acts impure:
From ignorance we know proceeds
Such mean opinion of our deeds.

SONG

SONG XIV.

YE thrice happy few
Whoſe hearts have been true,
In concord and unity found;
Let us ſing and rejoice,
And unite ev'ry voice,
To ſend the gay chorus around.

CHORUS.

Like pillars we ſtand,
An immovable band,
Cemented by pow'r from above;
Then freely let paſs
The generous glaſs
To Maſonry, Friendſhip, and Love.

The GRAND ARCHITECT,
Whoſe word did erect
Eternity, meaſure, and ſpace,
Firſt laid the fair plan
Whereon we began
The cement of friendſhip and peace.

Whoſe firmneſs of hearts,
Fair treaſure of arts,
To the eye of the vulgar unknown;
Whoſe luſtre can beam
New ſplendor and fame
To the pulpit, the bar, and the throne.

The great David's ſon,
Unmatch'd Solomon,
As written in Scripture's bright page,
A Maſon became,
The fav'rite of Fame,
The wonder and pride of his age.

Indiſſoluble bands,
Our hearts and our hands
In ſocial benevolence bind;
For true to his cauſe,
By immutable laws,
A Maſon's a friend to mankind.

Let Joy flow around,
And Peace, olive-bound,
Preſide at our myſtical rites,
Whoſe conduct maintains
Our auſpicious domains,
And Freedom with Order unites.

Nor let the dear maid
Our myſteries dread,
Or think them repugnant to love;
To Beauty we bend,
Her empire defend,
An empire deriv'd from above.

Then let us unite,
Sincere and upright,
On the level of virtue to ſtand:
No mortal can be
So happy as we
With a brother and friend in each hand.

SONG XV.

WHEN a lodge of Free-Maſons are cloath'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands they repair to their ſtands,
And juſtly ſupport one another.

Truſty Brother take care, of eve-droppers beware,
Tis a juſt and a ſolemn occaſion;
Give the Word and the Blow, that workmen may know,
There's one aſks to be made a Free-Maſon.

The Maſter ſtands due, and his officers too,
While the craftſmen are plying their ſtation;
The apprentices ſtand right for the command
Of a Free and an Accepted Maſon.

Now traverſe your ground, as in duty you're bound,
And revere the authentic oration,
That leads to the way, and proves the firſt ray
Of the light of an Accepted Maſon.

Here's Words, and here's Signs, and here's Problems and Lines,
And here's room too for deep ſpeculation;
Here Virtue and Truth are taught to the Youth,
When firſt he's call'd up to a Maſon.

Hieroglyphics ſhine bright, and here light reverts light,
On the Rules and the Tools of vocation;
We work and we ſing the Craft and the King,
'Tis both duty and choice in a Maſon.

What is ſaid or is done, is here truly laid down,
In this form of our high inſtallation;
Yet I challenge all men to know what I mean,
Unleſs he's an Accepted Maſon.

The Ladies claim right to come into our light,
Since the Apron, they ſay, is their bearing;
Can they ſubject their will? can they keep their tongues ſtill?
And let talking be chang'd into hearing?

This difficult taſk is the leaſt we can aſk,
To ſecure us on ſundry occaſions;
When with this they comply, our utmoſt we'll try
To raiſe lodges for Lady Free Maſons.

Till this can be done, muſt each brother be mum,
Though the fair one ſhould wheedle or teaze on;
Be juſt, true, and kind, but ſtill bear in mind,
At all times that you are a Free-Maſon.

SONG XVI.

HOW happy a Maſon whoſe boſom ſtill flows
With friendſhip, and ever moſt cheerfully goes,
Th' effects of the myſteries lodg'd in his breaſt,
Myſteries rever'd, and by Princes poſſeſt.
Our friends and our bottle we beſt can enjoy,
No rancour or envy our quiet annoy,
Our plumb-line and compaſs, our ſquare and our tools,
Direct all our actions in Virtue's fair rules,
Direct all our actions, &c.

To

To Mars and to Venus we're equally true,
Our hearts can enliven, our arms can ſubdue,
Let the enemy tell, and the ladies declare,
No claſs or profeſſion with Maſons compare;
To give a fond luſtre we ne'er need a creſt,
Since Honour and Virtue remain in our breaſt,
We'll charm the rude world when we clap, laugh,
and ſing,
If ſo happy a Maſon, ſay who'd be a King.
If ſo happy, &c,

SONG XVII.

[*Tune*, Balance a Straw.]

WHEN the Sun from the eaſt firſt ſalutes mortal eyes,
And the ſky-lark melodiouſly bids us ariſe;
With our hearts full of joy, we the ſummons obey,
Straight repair to our work, and to moiſten our clay.

On the traſſel our Maſter draws angles and lines,
There with freedom and fervency forms his deſigns;
Not a picture on earth is ſo lovely to view,
All his lines are ſo perfect, his angles ſo true.

In the weſt, ſee the Wardens ſubmiſſively ſtand,
The Maſter to aid, and obey his command;
The intent of his ſignals we perfectly know,
And we ne'er take offence when he gives us a blow.

In

In the lodge, ſloth and dulneſs we always avoid,
Fellow-crafts and apprentices all are employ'd:
Perfect aſhlers ſome finiſh, ſome make the rough plain,
All are pleas'd with their work, and are pleas'd with their gain.

When my Maſter I've ſerv'd ſeven years, perhaps more,
Some ſecrets he'll tell me I ne'er knew before;
In my boſom I'll keep them as long as I live,
And purſue the directions his wiſdom ſhall give.

I'll attend to his call both by night and by day,
It is his to command, and 'tis mine to obey;
Whenſoe'er we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down my hod.

THE END.

MVSEVM
BRITAN
NICVM